



KJV vs. Calvinism

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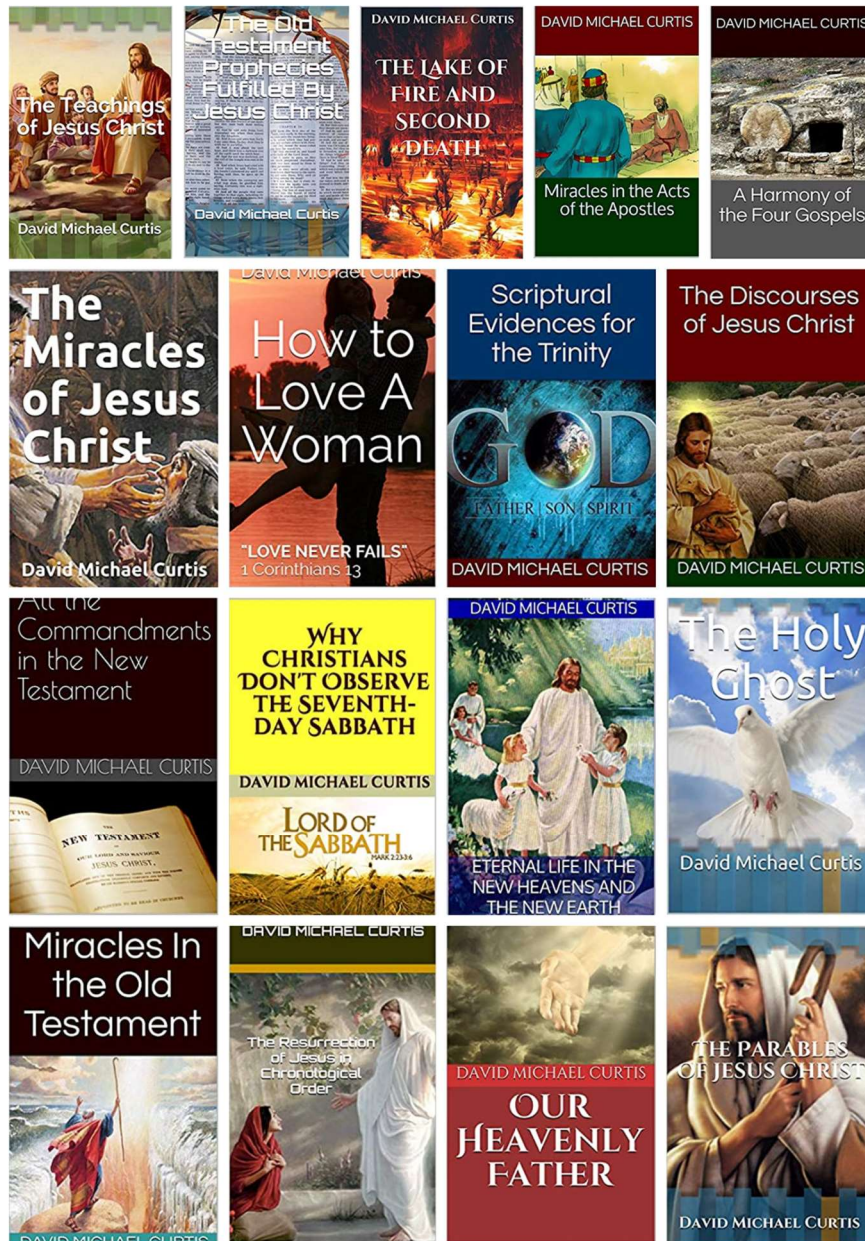
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About the Author,

David Michael Curtis (1974-Present)



I am a sinner saved by God's grace. I have been baptized, and I confess that Jesus Christ is the Son of God. I trust in Jesus Christ for the forgiveness of my sins and the gift of eternal life.

I was born in Roseburg, Oregon. I became a Christian at age 19 in 1993. Over the next seven years, I wore out the bindings of eleven KJV Bibles. Using my own money, I conducted my first evangelistic crusade in 1999. I taught the Bible on the radio five days a week on K.O.R.E. Springfield, OR (2000-2002). I sold KJV Bibles and children's character-building books door to door in Washington, Oregon, California, Texas, Kansas, Georgia, Tennessee, and New York (1999-2007).

I was a volunteer chaplain for a maximum-security prison in Northern California (2005-2007). Since 2001, I have owned/managed 75+ Christian websites. From 2008 to 2010, I was the General Manager for Harvestime Books (an international Christian publishing house). I have also served the church as an elder, a new believer's class teacher, and a vacation Bible school teacher.

A Helpful Illustration Describing this Topical Bible Study eBook

The tallest trees in the world are the Redwoods in Northern California. The Redwoods share a single network of roots; this root system connects **all** the Redwoods trees. This means the Redwoods Forest is also the largest single-living organism in the world.

Imagine that each doctrine of the Bible is a giant Redwood tree supported by 30-40 roots (Bible verses). Examine the neighboring doctrines that share a root system (Bible verses) with that doctrine. Understand that under its surface, all the doctrines are connected by one massive root system within the Bible. My books *show how the various doctrines interconnect and share the same roots, supporting and depending on each other.*

My books use the Bible as its own interpreter, providing all the verses on whichever doctrine is being studied, topically arranged, without commentary. Christ is the only Teacher you need. He promised that you would know the truth, and the truth would set you free.



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Who do you think you are? How dare you write this book?

Sadly, for 17 years, I was in a Christian cult: Four generations of my family have been members of the Seventh-Day Adventist church. Both sides of my family tree have built Seventh-Day Adventist churches. One is in Susanville, CA (built by Grandpa Curtis), and the other is in San Luis Obispo, CA (built by Grandpa Harper).

After discovering that my family's generational beliefs were unbiblical, I re-evaluated everything I believed forty hours a week for eighteen months. After 300+ Bible studies and writing articles for each of them, I renounced my membership in the Susanville, CA Seventh-Day Adventist church in 2011, where I had been ordained as an elder and where all my uncles and cousins had attended for decades.

I had formerly been taught to believe that the Seventh-Day Adventist church was the 'remnant church.' So, after 2011, I embarked on a decade-long search to find the 'real church.' I took this search seriously. My research into each denominational church led to shocking conclusions. Although each church, at its core, taught the gospel, and 99% of each church's teachings were wholesome and good, they also contained what the Bible warned as 'doctrines of devils.'

Everyone is aware of this problem, realizing there are doctrinal differences within the denominational churches. Still, they **dismiss them as secondary doctrines that are not salvational issues that should be overlooked**. In the name of unity, they preach, "Let's look past our differences and unite on Christ!"

Do not be deceived; there are no secondary doctrines. There is the truth, and there are counterfeits that the Bible calls 'doctrines of devils.' Jesus warned us to beware of false prophets and to beware of the leaven (the doctrines) of the religious leaders. Paul warned that a little leaven leavens the whole lump.

My decade-long journey of examining one church after another led me to conclude that each church had corrupt doctrines that rendered the gospel it professed to believe void. I treasure the gospel. My church had not taught it to me; I had to search for it for many years. I was not about to diminish the gospels' worth by passively sitting in a pew listening to ministers preach errors and condoning their teachings by paying them to preach them. I tried visiting several churches, but each time they taught things I knew were unbiblical, it drove me nuts; I couldn't listen to it.

I have written over six dozen topical Bible study eBooks, trying to convey what I have learned. All of them can be summarized in one sentence:

The only gospel that can save us on Judgment Day requires 1. faith, 2. repentance, and 3. baptism, and *all* denominational churches have divergent doctrines that undermine one or more of these three essential doctrines of the faith once delivered to the saints.

House churches are the only example of churches in the Bible.

Today, I do not identify with any church denomination. Why not? **House churches are the only example of churches in the Bible.** So, I will not be trying to convince you to jump out of one church denomination into another. I equally reject them all. Today, I'm a KJV Christian, nothing more and nothing less. This means my beliefs can be held accountable or challenged by anyone from any church, so long as they use the KJV Bible as their only evidence to try to persuade me.

But you must know the rules that I play by; otherwise, you won't be able to convince me to change my mind. So let me be more specific: Doctrinally speaking, I am a **Topical Bible Student** who uses the KJV Bible. In other words,

I must have all the verses on the topic before me and must-see harmony throughout all of those verses before reaching my conclusions.

So here are the rules:

1. No Appeals to Authority:

I do not care what the Watch Tower Society (Jehovah's Witnesses) teaches any more than I care about Ellen G. White (Seventh-day Adventists), Joseph Smith (Mormons), or the Pope (Roman Catholicism). I equally reject them all. I only regard the Holy KJV Bible as the Word of God. So, quoting anything outside the KJV Bible will be useless in terms of persuading me. Consider this a common sanctuary for us both because I will not use anything other than my KJV Bible to try to persuade you, too. The Protestant Reformation called this "Scripture Alone."

The over 700 topics explored within my books and documents available on the "[Topical Bible Studies \(KJV\)](#)" on **Google Drive** present **every scripture in the Bible on each topic**. As Christ's disciples, we must submit to the authority of the Holy Bible rather than to human authority when they are not in agreement. During Christ's temptation in the wilderness, Jesus said we must live by every word of God. Paul refers to this as putting on the full armor of God.

Before reaching any conclusions, we must examine *all* the verses on the topic and find *harmony* throughout them.

2. No either-or fallacies.

3. No cherry-picking.

The 'either-or logical fallacy' Pits One Doctrine Against Another.

Jehovah's Witnesses denial of Christ's deity pits Doctrine #1 against Doctrine #2

Doctrine #1: The Human Nature of Christ

Matthew 1:1-17; Romans 1:3-4; Hebrews 4:15; 1 Timothy 2:5; Hebrews 2:17; Galatians 4:4-5; 1 Corinthians 15:21; Romans 6:15,19; Matthew 1:18; Luke 1:31; Matthew 1:16; 2:2; Luke 2:7,11; John 1:14; Hebrews 2:14; Matthew 26:38; Luke 23:46; Acts 2:31; Luke 2:21,52; 19:41; John 11:35; Matthew 4:2; 21:18; John 4:7; 19:28; Matthew 8:24; Mark 4:38; John 4:6; Isaiah 53:3-4; Matthew 26:67; Luke 22:64; 23:11; Matthew 27:26; John 19:1; Psalm 22:16; Luke 23:33; John 19:30,34; Matthew 27:59-60; Acts 3:15; 2 Timothy 2:8; Acts 3:22; Philippians 2:7-8; Hebrews 7:26,28; 1 John 3:5; 1 Peter 2:22; Hebrews 4:15; John 18:38; 8:46; Luke 24:39; John 20:27; 1 John 1:1-2; Genesis 3:15; Isaiah 7:14; Jeremiah 31:22; Luke 1:31; Galatians 4:4; Genesis 22:18; Galatians 3:16; Hebrews 2:16; 2 Samuel 7:12,16; Mark 10:47; Acts 2:30; 13:23; Romans 1:3; Matthew 8:20; 16:13; John 4:2; Mark 6:3; John 7:27; 19:5; Acts 2:22; 1 John 4:3; 2 John 7

Doctrine #2: Jesus Christ is the LORD (JEHOVAH)

Exodus 3:14; Mark 6:50; John 6:20; 8:58,24,28; 9:9; 13:19; 18:5-6,8; Isaiah 40:3; Matthew 3:3; Psalm 24:7,10; 1 Corinthians 2:8; James 2:1; Jeremiah 23:5-6; 1 Corinthians 1:30; Psalm 97:9; John 3:31; Isaiah 41:4; 44:6; 48:12-13; Revelation 1:8,11,17; 22:13; Zechariah 13:7; Philippians 2:6; Isaiah 6:1-3; John 12:41; Isaiah 8:13-14; Romans 9:33; 1 Peter 2:8; Psalm 23:1; John 10:11,14; Isaiah 40:11; Hebrews 13:20; Proverbs 16:4; Colossians 1:16; Malachi 3:1; Mark 1:2; Luke 2:27; Hebrews 8:6; Isaiah 9:6; Joel 2:32; Acts 2:21; 1 Corinthians 1:2; 12:3; Romans 10:9-13; Psalm 102:24-27; Hebrews 1:8,10-12; Hosea 1:7; Titus 2:13; Isaiah 43:3,11; 45:21; 49:26; 60:16; Hosea 13:4; Luke 2:11; Philippians 3:20; Psalm 45:6-7; Jeremiah 10:10; 1 John 5:20; John 1:1; Ecclesiastes 12:14; 1 Corinthians 4:5; 2 Corinthians 5:10; 2 Timothy 4:1; Isaiah 7:14; Matthew 1:23; 1 Timothy 6:15; Revelation 1:5; 17:14; 19:16; 1 Samuel 2:2; Acts 3:14; 1 Corinthians 15:47; Genesis 2:3; Matthew 12:8; Acts 10:36; Romans 10:11-13; Matthew 26:63-67; John 1:14; 3:16,18; 1 John 4:9; Acts 20:28; John 10:30; 12:45; 14:7-10; 17:10; 14:16; 15:26; 5:23; 16:15; 5:17; 1 Thessalonians 3:11; 2 Thessalonians 2:16-17; Proverbs 30:4; Matthew 11:27; Isaiah 40:28; John 1:3; Colossians 1:16; Hebrews 1:2; Nehemiah 9:6; Colossians 1:17; Hebrews 1:3; Colossians 2:9; Hebrews 1:3; John 5:21; 6:40,54; 2:19; 10:18; Isaiah 9:6; Micah 5:2; John 1:1; Colossians 1:17; Hebrews 1:8-10; Revelation 1:8; Matthew 18:20; 28:20; John 3:13; Psalm 45:3; Philippians 3:21; Revelation 1:8; John 16:30; 21:17; 1 Kings 8:39; Luke 5:22; Ezekiel 11:5; John 2:24-25; Malachi 3:6; Hebrews 1:12; 13:8; Colossians 3:13; Mark 2:7,10; Jeremiah 3:15; Ephesians 4:11-13; Isaiah 54:5; Ephesians 5:25-32; Isaiah 62:5; Revelation 21:2,9; Acts 7:59; 2 Corinthians 12:8-9; Psalm 2:12; 1 Peter 2:6; Jeremiah 17:5,7; Revelation 5:9; Titus 2:14; Ephesians 5:27; Jude 24-25; Romans 6:11; Galatians 2:19; 2 Corinthians 5:15; John 20:28; Genesis 17:1; 48:15; 32:24-30; Hosea 12:3-5; Judges 6:22-24; 13:21-22

All Christians affirm the human nature of Christ and always have acknowledged the human nature of Christ. So, imagine a team of Jehovah's Witnesses in my living room, turning the pages of their fake New World Translation bibles and encouraging me to look at each of them. Well, my response to each verse is Amen! I believe the verses the Jehovah's Witnesses desperately want to bring to my attention. Why? **I affirm that Christ was 100% human! Amen!**

However, the humanity of Christ does not cancel or make void everything else the Bible teaches about Christ. Such an absurd conclusion, asserted by the Jehovah's Witnesses, is an 'either-or logical fallacy.' It's a clever trick used by Jehovah's Witnesses from house to house for more than a century, but that is all that it is. It is a magician's trick.

It is not truly a Bible study. Rather, it is a method used to trick you into doubting what the Bible says about the other doctrines concerning Christ. I remind the reader that unbelief in Christ will cause you to forfeit eternal life. This book will present every verse on the various topics it presents. This is not an either-or scenario. *We must believe everything the Bible teaches.* **Do not try to interpret the Bible; rather, read the Holy Bible like a child, with the goal of believing everything it says.**

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The [Cherry Picking Fallacy](#), also known as the [fallacy of incomplete evidence](#), occurs when someone selectively presents individual cases or data that seem to confirm a particular position while [ignoring](#) a significant portion of related and similar cases or data that may [contradict](#) that position. Below is an example of the [Cherry Picking Fallacy](#),

A very popular belief in Christianity is based on Incomplete Evidence.

2 Corinthians 5:6-8; Philippians 1:23; Luke 16:22-24; 23:43

Here are all the verses in the Bible on the same topic.

Genesis 2:7; 3:4; 25:8; Exodus 7:11; Deuteronomy 31:16; 1 Samuel 28:3-25; 1 Kings 2:10; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40,50; 2 Kings 8:24; 10:35; 13:9,13; 14:16,21-22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; Job 4:17; 14:12,21; 17:13; 27:3; Psalm 115:17; 146:4; Ecclesiastes 9:5-6,10; 12:7; Ezekiel 18:20; Daniel 2:2; Matthew 9:24-25; 13:43; 22:30; Mark 5:39-42; 12:25; Luke 8:49-56; 20:36; John 5:28-29; 11:11-14,23,26-27,34,39,43-44; 20:17; Acts 2:29,34; 5:2,29; 16:16-18; 1 Corinthians 15:3-4,50-55; 2 Corinthians 5:1-8; Philippians 1:21-24; 1 Thessalonians 4:13-18; 1 Timothy 6:15-16; 2 Timothy 4:6-8; James 2:26; 2 Peter 3:10; 1 John 3:2; Revelation 12:9; 16:3,14; 21:4; 22:12

It's the Holy Spirit's job to persuade.

It's the Holy Spirit's job to persuade. It's my job to present the case from Scripture. Work out your salvation with fear and trembling. If you choose to stop reading at this point, then I will kick the dust off my feet as a testimony against you on the day of Judgment. Sound harsh? This isn't a game. The Bible is a sharp two-edged sword. It divides everyone into two camps: the saved and the lost.

Jesus of the Holy Bible is the most loving person in human history, but he is also the most terrifying. Which do you want to meet with on the Great Day of God almighty? If you want His salvation and eternal life, you must believe in Him. The Holy Spirit will help you believe in him. Are you asking, "What must I do to be saved?"

Call out in the name of Jesus and confess that Jesus is the LORD.

God has people in every denominational church.

I believe God has people in the Roman Catholic, Seventh-day Adventist, Baptist, Methodist, and Pentecostal churches. Over the years, I have met some very good people who genuinely loved God and others in each of these churches who made very big impacts on my life.

My books examine these churches' doctrines, **not** the people who believe in them.

I was in a cult for 17 years. I know firsthand what it's like to believe a lie strongly. I am writing this book because if I were in a denominational church that has a mixture of sound doctrine and doctrines of devils and couldn't distinguish which were which, I would wish someone would have written this book for me. Starting on this page, it's between the Holy KJV Bible, you, and God. I hope we meet in the New Jerusalem.

Sincerely,

David Michael Curtis

A Traditional Understanding of God's Plan of Salvation

GOD'S PLAN OF SALVATION

Yes, to God's Sovereignty, No to Divine Determinism

Yes, to Election, No to Double Predestination

Yes, to Atonement, No to Limited Atonement

Yes, to Grace, No to Irresistible Grace

Articles of Affirmation and Denial

A Traditional Understanding of God's Plan of Salvation

Article One: The Gospel

We affirm that the Gospel is the good news that God has made a way of salvation through the life, death, and resurrection of the Lord Jesus Christ for any person. This is in keeping with God's desire for every person to be saved.

We deny that only a select few are capable of responding to the Gospel while the rest are predestined to an eternity in hell.

Genesis 3:15; Psalm 2:1-12; Ezekiel 18:23, 32; Luke 19:10; Luke 24:45-49; John 1:1-18, 3:16; Romans 1:1-6, 5:8; 8:34; 2 Corinthians 5:17-21; Galatians 4:4-7; Colossians 1:21-23; 1 Timothy 2:3-4; Hebrews 1:1-3; 4:14-16; 2 Peter 3:9

Article Two: The Sinfulness of Man

We affirm that, because of the fall of Adam, every person inherits a nature and environment inclined toward sin and that every person who is capable of moral action will sin. Each person's sin alone brings the wrath of a holy God, broken fellowship with Him, ever-worsening selfishness and destructiveness, death, and condemnation to an eternity in hell.

We deny that Adam's sin resulted in the incapacitation of any person's free will or rendered any person guilty before he has personally sinned. While no sinner is remotely capable of achieving salvation through his own effort, we deny that any sinner is saved apart from a free response to the Holy Spirit's drawing through the Gospel.

Genesis 3:15-24; 6:5; Deuteronomy 1:39; Isaiah 6:5, 7:15-16; 53:6; Jeremiah 17:5,9, 31:29-30; Ezekiel 18:19-20; Romans 1:18-32; 3:9-18, 5:12, 6:23; 7:9; Matthew 7:21-23; 1 Corinthians 1:18-25; 6:9-10; 15:22; 2 Corinthians 5:10; Hebrews 9:27-28; Revelation 20:11-15

Article Three: The Atonement of Christ

We affirm that the penal substitution of Christ is the only available and effective sacrifice for the sins of every person.

We deny that this atonement results in salvation without a person's free response of repentance and faith. We deny that God imposes or withholds this atonement without respect to an act of the person's free will. We deny that Christ died only for the sins of those who will be saved.

Psalm 22:1-31; Isaiah 53:1-12; John 12:32, 14:6; Acts 10:39-43; Acts 16:30-32; Romans 3:21-26; 2 Corinthians 5:21; Galatians 3:10-14; Philippians 2:5-11; Colossians 1:13-20; 1 Timothy 2:5-6; Hebrews 9:12-15, 24-28; 10:1-18; 1 John 1:7; 2:2

Article Four: The Grace of God

We affirm that grace is God's generous decision to provide salvation for any person by taking all of the initiative in providing atonement, in freely offering the Gospel in the power of the Holy Spirit, and in uniting the believer to Christ through the Holy Spirit by faith.

We deny that grace negates the necessity of a free response of faith or that it cannot be resisted. We deny that the response of faith is in any way a meritorious work that earns salvation.

Ezra 9:8; Proverbs 3:34; Zechariah 12:10; Matthew 19:16-30, 23:37; Luke 10:1-12; Acts 15:11; 20:24; Romans 3:24, 27-28; 5:6, 8, 15-21; Galatians 1:6; 2:21; 5; Ephesians 2:8-10; Philippians 3:2-9; Colossians 2:13-17; Hebrews 4:16; 9:28; 1 John 4:19

Article Five: The Regeneration of the Sinner

We affirm that any person who responds to the Gospel with repentance and faith is born again through the power of the Holy Spirit. He is a new creation in Christ and enters, at the moment he believes, into eternal life.

We deny that any person is regenerated prior to or apart from hearing and responding to the Gospel.

Luke 15:24; John 3:3; 7:37-39; 10:10; 16:7-14; Acts 2:37-39; Romans 6:4-11; 10:14; 1 Corinthians 15:22; 2 Corinthians 5:17; Galatians 2:20; 6:15; Colossians 2:13; 1 Peter 3:18

Article Six: The Election to Salvation

We affirm that, in reference to salvation, election speaks of God's eternal, gracious, and certain plan in Christ to have a people who are His by repentance and faith.

We deny that election means that, from eternity, God predestined certain people for salvation and others for condemnation.

Genesis 1:26-28; 12:1-3; Exodus 19:6; Jeremiah 31:31-33; Matthew 24:31; 25:34; John 6:70; 15:16; Romans 8:29-30, 33; 9:6-8; 11:7; 1 Corinthians 1:1-2; Ephesians 1:4-6; 2:11-22; 3:1-11; 4:4-13; 1 Timothy 2:3-4; 1 Peter 1:1-2; 1 Peter 2:9; 2 Peter 3:9; Revelation 7:9-10

Article Seven: The Sovereignty of God

We affirm God's eternal knowledge of and sovereignty over every person's salvation or condemnation.

We deny that God's sovereignty and knowledge require Him to cause a person's acceptance or rejection of faith in Christ.

Genesis 1:1; 6:5-8; 18:16-33; 22; 2 Samuel 24:13-14; 1 Chronicles 29:10-20; 2 Chronicles 7:14; Joel 2:32; Psalm 23; 51:4; 139:1-6; Proverbs 15:3; John 6:44; Romans 11:3; Titus 3:3-7; James 1:13-15; Hebrews 11:6, 12:28; 1 Peter 1:17

Article Eight: The Free Will of Man

We affirm that God, as an expression of His sovereignty, endows each person with actual free will (the ability to choose between two options), which must be exercised in accepting or rejecting God's gracious call to salvation by the Holy Spirit through the Gospel.

We deny that the decision of faith is an act of God rather than a response of the person. We deny that there is an "effectual call" for certain people that is different from a "general call" to any person who hears and understands the Gospel.

Genesis 1:26-28; Numbers 21:8-9; Deuteronomy 30:19; Joshua 24:15; 1 Samuel 8:1-22; 2 Samuel 24:13-14; Esther 3:12-14; Matthew 7:13-14; 11:20-24; Mark 10:17-22; Luke 9:23-24; 13:34; 15:17-20; Romans 10:9-10; Titus 2:12; Revelation 22:17

Article Nine: The Security of the Believer

We affirm that when a person responds in faith to the Gospel, God promises to complete the process of salvation in the believer into eternity. This process begins with justification, whereby the sinner is immediately acquitted of all sin and granted peace with God; continues in sanctification, whereby the saved are progressively conformed to the image of Christ by the indwelling Holy Spirit; and concludes in glorification, whereby the saint enjoys life with Christ in heaven forever.

We deny that unrepentant men (those who continue being sexually immoral, drunkards, idolaters, sorcerers, witches, covetous, extortioners, etc.) will inherit God's kingdom. Unrepentant men

who profess to be Christians are false converts and are warned by Christ that He will “profess unto them, I never knew you: depart from me, ye that work iniquity.”

Note: Saints in times past did all these same things, but they turned away from their sins and put their trust in Christ, i.e., repented.

Matthew 7:23; John 10:28-29; 14:1-4; 16:12-14; Philippians 1:6; Romans 3:21-26; 8:29,30; 35-39; 12:1-3; 2 Corinthians 4:17; Ephesians 1:13-14; Philippians 3:12; Colossians 1:21-22; 1 John 2:19; 3:2; 5:13-15; 2 Timothy 1:12; Hebrews 13:5; James 1:12; Jude 24-25

Article Ten: The Great Commission

We affirm that the Lord Jesus Christ commissioned His church to preach the good news of salvation to all people to the ends of the earth. We affirm that the proclamation of the Gospel is God's means of bringing any person to salvation.

We deny that salvation is possible outside of a faith response to the Gospel of Jesus Christ.

Psalms 51:13; Proverbs 11:30; Isaiah 52:7; Matthew 28:19-20; John 14:6; Acts 1:8; 4:12; 10:42-43; Romans 1:16, 10:13-15; 1 Corinthians 1:17-21; Ephesians 3:7-9; 6:19-20; Philippians 1:12-14; 1 Thessalonians 1:8; 1 Timothy 2:5; 2 Timothy 4:1-5

Justification: Calvinism, Confessional Lutheranism, & Arminianism

Topic	Calvinism	Confessional Lutheranism	Arminianism
Justification	Justification is <u>limited to those predestined to salvation</u> , completed at Christ's death. *	Justification <u>for all men</u> (universal objective justification), completed at Christ's death and resurrection and received through faith alone.	Justification <u>was made possible for all through Christ's death</u> but only completed upon choosing faith in Jesus.

* Notice that under Calvinism, faith is not mentioned. Why? For the Calvinist, justification is by God's sovereign will, not by faith.

Source: [Wikipedia: "Limited atonement"](#)

The Calvinist position can be expressed this way:

Jesus lays down his life for the sheep. ^{John 10:14-15}

Jesus will lose none of his sheep. ^{John 10:28}

Many people will not receive eternal life. ^{Matthew 7:13-14}

Opponents to Calvinism often cite passages such as those below that they believe clearly contradict limited atonement:

Jesus promises that whosoever believes in him has everlasting life. ^{John 3:16}

Peter proclaims that everyone who calls upon Jesus will be saved. ^{Acts 2:21}

God calls all people everywhere to repent. ^{Acts 17:30, 2 Peter 3:9}

God desires all people to be saved. ^{1 Timothy 2:4}

Jesus is a ransom for all. ^{1 Timothy 2:6}

Jesus is the propitiation "for our sins, and not for ours only but also for the sins of the whole world."

^{1 John 2:2}

THE AUTHOR'S LETTERS SENT TO FRIENDS

TULIP: Weighed and Found Wanting.

By David Michael Curtis

Dear friends,

Calvinism: Is Based on Cherry Picking or Incomplete Evidence

Deep research conducted by Google Gemini found that Augustinians and Calvinists cite 106 verses across 131 websites.

Genesis 6:5; 8:21; Deuteronomy 7:6-8; Psalm 14:1-3; Jeremiah 17:9; Malachi 3:6; Matthew 1:21; John 6:37,39,44-45,65; 10:11,14-15,27-29; 16:33; 17:9; Acts 13:48; 16:14; 20:28; Romans 3:10-18,24; 5:12; 8:28-30,32-39; 9:10-29; 1 Corinthians 2:14; 4:7; Ephesians 1:4-6,10-23; 2:1-3; 5:25; Philippians 1:6; 2:12-13; 1 Thessalonians 1:4-5; 1 Timothy 2:3-4; 2 Timothy 1:9,12; 2:25; 1 Peter 1:3-5; 1 John 2:19

Let's concentrate on the TULIP doctrines. Here is a comprehensive list of Bible verses that are frequently cited to support each of the TULIP teachings:

T - Total Depravity

This doctrine states that as a result of the fall, every aspect of humanity is affected by sin, and humans are unable to save themselves or even desire God without divine grace.

Genesis 6:5; Psalm 14:1-3; Jeremiah 17:9; Romans 3:10-12; 5:12; Ephesians 2:1-3; 1 Corinthians 2:14

U - Unconditional Election

This doctrine teaches that God sovereignly chose certain individuals for salvation before the creation of the world, not based on any foreseen merit or action on their part but solely on His own good pleasure and will.

Deuteronomy 7:6-8; John 6:37,44; Acts 13:48; Romans 8:28-30; 9:11-16; Ephesians 1:4-5; 2 Timothy 1:9

L - Limited Atonement (or Particular Redemption)

This doctrine asserts that Christ's atoning death was intended to save only the elect, not all of humanity. While the atonement is sufficient for all, its efficacious application is limited to those whom God has chosen.

Matthew 1:21; John 10:11,14-15; 17:9; Acts 20:28; Romans 8:32-34; Ephesians 5:25

I - Irresistible Grace (or Effectual Calling)

This doctrine posits that when God calls His elect to salvation, His grace will inevitably and effectively bring them to faith. While humans retain their will, God's grace overcomes their resistance and regenerates their hearts, enabling them to respond to the gospel willingly.

John 6:37,45; Romans 8:30; 9:16; Philippians 2:13; 2 Timothy 2:25; 1 Thessalonians 1:4-5

P - Perseverance of the Saints

This doctrine teaches that all those whom God has elected, redeemed, and regenerated will persevere in faith to the end. While they may stumble and fall into sin, they will never totally or finally fall away from grace. God's preserving power will keep them secure in Christ until their glorification.

John 6:39; 10:27-29; Romans 8:35-39; Philippians 1:6; 2 Timothy 1:12; 1 Peter 1:3-5; 1 John 2:19

TULIP: Is Based on Cherry Picking or Incomplete Evidence

Here are all 61 verses used to teach TULIP

Genesis 6:5; Deuteronomy 7:6-8; Psalm 14:1-3; Jeremiah 17:9; Matthew 1:21; John 6:37,39,44-45; 10:11,14-15,27-29; 17:9; Acts 13:48; 20:28; Romans 3:10-12; 5:12; 8:28-30,32-39; 9:11-16; 1 Corinthians 2:14; Ephesians 1:4-5; 2:1-3; 5:25; Philippians 1:6; 2:13; 1 Thessalonians 1:4-5; 2 Timothy 1:9,12; 2:25; 1 Peter 1:3-5; 1 John 2:19

Calvinism Lacks a Strong Foundation.

The Book of Life—The Strong Foundation (34 Verses).

Exodus 32:32; Psalm 69:28; Isaiah 4:3; Jeremiah 1:5; Daniel 12:1-3; Matthew 7:13-14; 10:30; Luke 10:20; 22:32; John 5:24; Romans 8:29-30; Ephesians 1:4-6; Philippians 4:3; 2 Timothy 1:1,9; Titus 1:2; 1 Peter 1:2; 1 John 2:2; 4:14; Revelation 3:5; 12:11; 13:8; 17:8; 20:7-8,12,15; 21:27; 22:19

The Pre-Ordained Promise.

Before time began, God promised eternal life through His Son. This pre-ordained promise served as the foundation upon which God inscribed the names of all who would ever be born into the Book of Life. Throughout history, faithful individuals like Abel, Noah, Abraham, and Moses offered lamb sacrifices, their acts of faith anticipating the arrival of Jesus, the Son of God, who would ultimately become the Lamb of God, offering His life as an atonement for the sins of the world.

Jesus Christ, the Lamb of God.

Jesus Christ, the Son of God and the promised Messiah, is indeed the Lamb of God. Consequently, the Book of Life is also known as "The Lamb's Book of Life." From the earliest believers like Abel to those who place their trust in Jesus' sacrificial death on the cross in our own time, all who have faith in His atoning work are promised salvation.

Assurance of Salvation.

Jesus Himself assured believers, "I will not blot out his name out of the Book of Life," signifying that their names remain in this book through their ongoing faith in the blood of the Lamb. Ultimately, Jesus is presented as the singular path to salvation.

The Turning Away and the Remnant.

However, throughout history, the majority of the world has turned away from Jehovah God, later revealed as Jesus Christ, through idolatry, sin, and unbelief, leading to the removal of most names from the Book of Life, leaving relatively few whose names remain through faith and who are sealed by the Holy Ghost upon water baptism.

The Election of God (54 Verses).

Genesis 21:12; Deuteronomy 7:6; Nehemiah 9:7; Psalm 33:12; 65:4; Isaiah 42:1; 45:5; 65:9; Haggai 2:23; Matthew 20:16; Mark 13:20; Luke 6:13; 10:20; 18:7; John 6:44; 13:18; 15:16,19; 17:6; Acts 9:15; 13:48; 22:14; Romans 8:28-30; 9:11-13,15-16,23; 11:5,7; 16:13; 1 Corinthians 1:27; Galatians 1:15; Ephesians 1:4-6,11; 2:10; Colossians 3:12; 1 Thessalonians 1:4; 2 Thessalonians 2:13; 1 Timothy 5:21; 2 Timothy 2:4; Titus 1:1; 1 Peter 1:2,4-5; 2:6; 5:13; 2 Peter 1:10; 2 John 13.

Israel, the Jews: The Elect, "The Chosen" People (169 Verses).

Genesis 12:2; 14:13; 17:10-11; 22:17; 35:22; 40:15; 49:28; 50:25; Exodus 2:11-12; 5:17; 9:7; 12:40-42; 19:4-6; 28:1; 32:9; 33:16; Leviticus 18:4; 20:24; Numbers 10:36; 14:33; 18:6; 32:18; Deuteronomy 5:15; 6:12; 7:6-7; 9:7,24; 12:8-11; 14:2,21; 16:18; 32:9,15; 33:29; Joshua 3:17; 5:6; 14:1-5; Judges 2:13; 4:2; 6:2,6; 1 Samuel 8:5,7,22; 1 Kings 8:53; 11:31; 12:19-20; 2 Kings 17:32; 18:11; 23:33; 24:16; 25:11; 1 Chronicles 16:13; Ezra 1:1-4; Psalm 48:3; 76:1; 96:5; 105:6; 115:3-4; 135:4; 137:6; Isaiah 2:8; 27:12; 41:8; 45:4; 51:2; Jeremiah 2:11-13; 7:25; 8:5; 13:9; 26:4; 33:26; 35:15; 44:4,17; Ezekiel 20:18,30; 38:17; Malachi 2:4-7; John 8:33,39,41; 9:28-29; Acts 6:14; 7:51; 21:21; 22:3; Romans 1:28; 3:2; 9:4-5; 2 Corinthians 11:22; Amos 1; 1; 1; 1 Thessalonians 4:5; Hebrews 9:1,8-11; 10:1.

The Gentiles: The Predestined Whom God Always Planned to Save (86 Verses).

Leviticus 18:3; 25:44; Deuteronomy 7:3; 18:14; 1 Samuel 14:6; 2 Kings 17:7-8; 2 Chronicles 20:6; Nehemiah 5:9; Esther 9:1,5; Psalm 2:1,8; 9:5,20; 22:28; 33:10; 47:8; 79:1; 94:10; Isaiah 2:2; 9:1; 11:10; 14:1; 42:6; 52:1; 60:10; Jeremiah 2:11; 10:2; Lamentations 1:10; Matthew 10:5; 15:26; Luke 2:32; 21:24; 24:47; John 7:35; Acts 4:27; 9:15; 10:28,34-45; 11:2-3; 13:46,48-49; 15:12,14; 21:28-29; Romans 1:16,21,23,25,28-32; 2:9,14,26; 3:9; 9:24; 10:12; 11:25; 1 Corinthians 12:2; Galatians 2:7-8; 3:8; Ephesians 2:11-12,14; 4:19; 1 Thessalonians 4:5; Revelation 11:2.

Romans 9: Israel (the Elect), Hardens Its Heart (87 Verses).

Exodus 14:10; 32:9; Numbers 14:3,11; Deuteronomy 9:7,24; 32:15; Psalm 78:22; Isaiah 1:2; 2:8; 29:13; 51:12; 57:5; 63:10; 65:5; Jeremiah 2:11-13; 3:6-8; 6:13; 7:4; 8:5; 31:32; Ezekiel 16:59; 33:31; Micah 2:2; Matthew 3:9; 15:7-9; 23:31-33; Acts 7:9,27,35,39,51; 13:27; Romans 2:5; 4:9,22; 9; 10:3; 2 Corinthians 3:13-15; Ephesians 4:30; Philippians 3:7-9; James 4:6; 1 Peter 5:5.

Romans 9 (Context): The Distinction Between Jews and Gentiles is No Longer Relevant.

Romans 1:13,16; 2:9-10,12-15,17-18,20,23-29; 3:1,9,19-21,27-29,31; 4:5,9,11-14,16,19-20,13-16; 5:1-2,13,20; 6:14; 7:1-9,12,14,16,21-23,25; 8:2-4,7,33; 9:24-25,33,4,6,24-25,27,30-33; 10:1,4-5,8-13,19,21; 11:2,7,11-13,25-26; 13:8-10; 15:10-12,16,18,27; 16:4 (106 Verses).

Romans 9-10 (Main Point): Whosoever Calls on the Name of the Lord (83 Verses).

Genesis 22:18; Psalm 42:1-2; 63:1-2; 84:2; 107:9; Isaiah 45:21-22; Amos 8:11-13; Matthew 5:6; 7:24-27; 9:12; 10:14,32,42; 16:25; 18:4; 21:44; 28:19-20; Mark 3:35; 8:35,38; 9:41; Luke 1:53; 6:21,25; 18:11-14; John 1:7,29; 3:16-17; 4:42; 5:11; 6:27,35,48,51; 11:51-52; 12:32,47; Acts 13:39; Romans 1:17; 3:5,21-23; 5:3-4,12; 9:10,33; 10:3-4,11-12; 1 Corinthians 15:3-4; 2 Corinthians 5:18-21; Galatians 3:8-9,16,29; 1 Timothy 2:4,6; 4:10; Hebrews 2:9; 1 John 2:2; 4:14; 5:19.

Romans 11 (Conclusion): Gentiles, Grafted into Israel (50 Verses).

Psalm 89:16; Isaiah 45:24-25; 61:10; Matthew 6:33; Romans 4:5-6,11,24; 9:30; 11; 2 Corinthians 3:14-16; Philippians 3:9

Ephesians 1-2: The Wall Between Jews (the Elect) and Gentiles Broken Down

Exodus 23:32; Deuteronomy 7:2-3; 12:29-31; 18:9-14; Joshua 23:12; Judges 2:1-3; 1 Samuel 17:36; Jeremiah 2:18; Matthew 16:26-27; John 4:9; Acts 10:15,28; 11:2-3; 15:8-9; Ephesians 2:1

The Love of God (46 Verses).

Deuteronomy 7:7-8,13; 10:15,18; 23:5; Job 7:17; Isaiah 38:17; 43:3; 49:15-16; 63:9; Jeremiah 31:3; Hosea 11:4; Zephaniah 3:17; Malachi 1:2-3; John 3:16; 15:9-10; 16:27; 17:23,26; Romans 5:5,8; 8:39; 2 Corinthians 9:7; 13:11,14; Ephesians 2:4-5; 2 Thessalonians 2:16; Titus 3:4-7; Hebrews 12:6; 1 John 2:5; 3:1; 4:8-10,12,16,19; Jude 21.

The Grace of God (74 Verses).

Psalm 45:2; 84:11; Proverbs 3:34; Zechariah 4:7; 12:10; Luke 2:40; 4:22; John 1:14,16-17; Acts 4:33; 11:23; 15:11; 18:27; 20:24,32; Romans 3:8,24; 4:4,16; 5:15,17,20-21; 6:1,14-15; 11:5-6; 12:3; 15:15; 1 Corinthians 1:4,12; 3:10; 15:10; 2 Corinthians 6:1; 8:1; 9:8,14; 12:9; 13:14; Galatians 1:15; 2:9; 5:4; Ephesians 1:6-7; 2:5,7-8; 3:7; 4:29; 6:24; Colossians 4:6; 2 Thessalonians 1:11-12; 2:16; 2 Timothy 2:1; Titus 3:7; Hebrews 4:16; 10:29; 12:15,28; 13:9; James 1:17; 4:6; 1 Peter 1:10,13; 3:7; 4:10; 5:10; 2 Peter 3:18; 3 John 3-4; Jude 4.

The Mercy of God (102 Verses).

Exodus 34:6-7; Leviticus 16:30; Nehemiah 9:17; Job 25:4; Psalm 32:1; 51:1,9-13; 65:3; 86:5,15-16; 103:2-4,7-8,12; 130:3; 143:2; Isaiah 1:18; 33:24; 43:25; 44:22; 53:10-12; 54:9-10; 55:1-3,6-11; Jeremiah 31:34; 33:8; 50:20; Daniel 9:9; Jonah 4:2; Micah 7:18-19; Zechariah 13:1; Matthew 1:21; Luke 1:77; 24:47; Acts 3:19; 10:43; 13:38-39; Romans 4:4-8; 5:11,20; 11:26-27; 1 Corinthians 13:4-5; 2 Corinthians 5:17-21; Ephesians 1:6-8; 2:4-9; Colossians 1:14; 2:13-14; Philemon 18-19; Hebrews 1:3; 8:12; 9:12,14; 10:17; 1 Peter 2:24; 3:18; 1 John 1:7-9; 2:12; 4:7-8; Revelation 1:5; 7:14.

The Sovereignty of God (93 Verses).

Genesis 17:7-8; Psalm 4:3; 65:4; 69:23; 78:70-71; 106:4-5; 110:3; 115:14-15; 135:4; Proverbs 16:30; Isaiah 6:9-10; 29:10-12; 44:18; Jeremiah 32:39-40; Matthew 11:25-30; 13:15,19; 22:14; Mark 4:15; Luke 6:13; 8:12; 19:42; John 6:37,44,65,70; 10:28-29; 12:46; 13:11,18; 15:16; 17:12; Acts 2:39,47; 3:25-26; 9:15-16; 13:46-48; Romans 8:29-30; 11:5-7; Ephesians 1:3-6,11-12,18; 2:4-10; 4:18; Philippians 1:29; 2:12-13; 1 Thessalonians 1:4-5; 5:9-10; 2 Thessalonians 2:13-14; 2 Timothy 2:19; Titus 3:3-7; 1 John 2:11; 4:10,19

The Counsels and Purposes of God (93 Verses).

Deuteronomy 29:29; Psalm 33:11; Proverbs 19:21; Isaiah 5:19; 14:24,27; 25:1; 28:29; 40:13-14; 46:11; Jeremiah 4:28; 32:19; 49:20; 50:45; Micah 4:12; Matthew 24:36; Luke 7:30; Acts 1:7; 2:23; 4:28; 20:27; Romans 8:28; 9:11; Ephesians 1:9-11; 3:11; 2 Timothy 1:9; Hebrews 6:17

The Foreknowledge of God (35 Verses).

Isaiah 57:15; Ephesians 1:4-5; 1 Peter 1:2; Romans 8:29-30; 4:17; Deuteronomy 10:17; 16:19; 2 Chronicles 19:7; Job 34:19; Proverbs 24:23-24; Matthew 22:16; Luke 20:21; Acts 10:34; Galatians 2:6; 6:7-8; Ephesians 6:9; Colossians 3:25; James 2:1-13; 1 Peter 1:17.

The Will of Man, Freely Applied in Prayer (104 Verses).

Genesis 12:8; 28:20; 32:26; Exodus 32:11; 1 Samuel 1:15; 1 Kings 8:33; 2 Chronicles 7:14; 30:27; 32:20; 33:12; Nehemiah 1:6; Job 8:5; 11:13; Psalm 5:2-3; 10:17; 17:1; 25:1; 27:7-8; 34:6; 42:4; 55:1; 56:9; 61:1; 62:8; 65:2; 73:28; 80:18; 86:7; 99:6; 102:2; 108:6; 116:4; 119:58,145; 143:1; 145:18; Proverbs 15:8; 30:8; Ecclesiastes 5:2; Isaiah 55:6; 58:9; Jeremiah 29:13; 36:7; Lamentations 3:41; Zechariah 12:10; Matthew 4:10; 6:5,7,9-13,33; 7:7-11; 21:22; Luke 11:8; 18:1-7; 22:42; 23:42; John 4:22-24; 14:13; 15:16; 16:23-24; Acts 7:59; 9:11; 22:16; Romans 8:15,26; 1 Corinthians 14:15; Galatians 4:6; Ephesians 2:18; 3:14; 6:18; Philippians 4:6; 1 Thessalonians 3:10; 5:17; 2 Thessalonians 3:5; 1 Timothy 2:8; 5:5; Hebrews 4:16; 10:19,22; James 1:6; 5:16-17; 1 John 5:14; Jude 20; Revelation 5:8.

The Conscience (48 Verses).

Genesis 42:21; 2 Samuel 24:10; Job 27:6; Proverbs 20:27; Matthew 27:3; Acts 2:37; 23:1; 24:16; 26:9; Romans 2:15; 9:1; 13:5; 14:21-22; 1 Corinthians 10:28-32; 2 Corinthians 1:12; 4:2; 5:11; 1 Timothy 1:19; 3:9; 4:2; Titus 1:15; Hebrews 9:14; 10:1-14,22; 13:18; 1 Peter 2:19; 3:16,21; 1 John 3:20-21.

Humility (22 Verses).

Matthew 23:8-10; Luke 14:8,10; 17:10; Romans 12:3,10,16; 1 Corinthians 3:21; 10:12; 2 Corinthians 10:17; Galatians 5:26; Ephesians 4:17; Philippians 2:3,5-8; James 4:10; 1 Peter 5:5-6.

Christian Liberty (61 Verses).

Leviticus 25:10-17; Psalm 116:16-17; 119:45; Isaiah 42:7; 61:1; Luke 4:18; John 8:32,34,36; Acts 26:12-20; Romans 6:7,18,20; 7:6; 8:2,15,21; 1 Corinthians 7:22; 8:9; 9:19; 10:29,32; 2 Corinthians 3:17; Galatians 2:4-5; 3:13; 4:3-5,22-26,31; 5:1,13; Colossians 1:13; 2:20; Hebrews 2:15; James 1:25; 2:12; 1 Peter 2:16; 2 Peter 2:19; Jude 4.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Dr. James White (Calvinist) vs. John the Baptist

By David Michael Curtis

Dear Friends,

Today, we'll continue our discussion on Calvinism and aim to clarify misunderstandings that have persisted within Christianity for over 1,500 years. In future letters, we'll introduce and expand on some other topics.

If you listen to Dr. James White on YouTube explaining Romans Chapter 9, you might be persuaded to become a Calvinist. Dr. White is an exceptionally skilled debater, highly knowledgeable in Greek and history. He is a professional debater and author who has engaged in debates with Roman Catholic Jesuits and various ministers. His main focus is on disproving the King James-only movement. He is a strong advocate of Calvinism, specifically a five-point Calvinist.

If I were to debate Dr. James White, his extensive knowledge would likely make me appear foolish. In fact, I believe that if he were to debate the Apostle Paul, he would make Paul seem less impressive as a speaker. Why do I think this? I've noticed certain aspects of Paul's writings: he was quite adept at writing and clearly explaining his points. However, when it came to speaking, his style was considered unrefined and simplistic, which led people to take him less seriously. While he could articulate his thoughts in detail through his written work, his spoken words often came across as rudimentary.

I can relate to the Apostle Paul because, in person, I struggle to articulate my thoughts effectively. I have a sixth-grade education, and I often sound like a simpleton during verbal conversations. However, in moments like this—when I'm alone and using a digital voice recorder while driving and making deliveries for work—I find it easier to express myself.

That's how I create these letters. I record them onto a digital voice recorder, save them as MP3 files, and then transfer them to my computer to transcribe using Microsoft Word. The resulting text is often a mess. However, I edit it with Grammarly Premium, and I am continually impressed with its capabilities. Grammarly can take this jumbled, transcribed text—where punctuation is often incorrect, sometimes just single words are recorded, and other parts may be missing—and somehow make sense of it all. After that, I manually edit the text to ensure that Grammarly's corrections align with my original intentions.

When the Apostle Paul wrote his letters, he didn't have access to these kinds of tools, but the Holy Spirit inspired him. He often had help from different people who traveled with him or were with him in prison, listening as he dictated letters, which he would then sign with his hand. At times, he would write very large letters, likely indicating that he had poor eyesight; reading glasses did not exist at that time.

Now, let's talk about Dr. James White. If you listen to him debate topics from Romans 9, Ephesians 1, and John 6 in favor of Calvinism, you will find his arguments very persuasive. In contrast, when you hear the opposing side presented, Dr. White often makes his opponents seem misguided or uninformed. On one side, you have a very articulate, knowledgeable individual who is well-respected by millions of Calvinists, who appreciate Dr. James White as their hero and defender of the faith.

While I have listened to many of these debates, I should note that Scripture advises against engaging in debates and warns us to avoid philosophy. I'm not encouraging you to get wrapped up in his debates or philosophical arguments since both are discouraged by Scripture. Moreover, Dr. White enters these debates with his opponents at a disadvantage. They are unaware of a few crucial factors that can completely dismantle Calvinism. One of those factors is the Book of Life, which indicates that names can indeed be removed from it, as made clear in Scripture.

That, by itself, completely ends the debate. If a name can be in the Book of Life at the beginning and then be removed at some point, Calvinism cannot be true. The five points of Calvinism are entirely discredited.

Secondly, there is the issue of identifying the elect. Many of his opponents in these debates are unaware of who the Bible identifies as the elect. Dr. James White is in control of the conversation because he argues that Romans 9 is about elect Gentiles versus non-elect Gentiles. However, he won't openly state that this is his premise. Yet, if you listen carefully, it becomes clear that this is where he is starting from. If you begin with the wrong premise, your conclusions can also be incorrect.

White's starting point is that Romans 9 is about elect Gentiles vs. non-elect Gentiles. From that assumption, everything he says about Romans 9 seems to make sense. However, Romans 9 is not about Gentiles versus Gentiles; his starting point is flawed. The entire book of Romans contrasts Jews and Gentiles, starting from Chapter 1.

I am not just arguing about the context of Romans 9; I am asserting that the entire book of Romans is about the relationship between Jews and Gentiles. I challenge James White or any Calvinist to prove me otherwise. They should not begin in Romans 9; instead, they should start in Romans 1 and demonstrate that the whole book is about Gentiles because it is not. It is about Jews and Gentiles and Faith vs. the law of Moses.

We argue that we are saved by faith, regardless of whether we are Jews or Gentiles. The law of Moses does not save us. The entire book of Romans centers around the debate between Jews and Gentiles concerning salvation—whether it comes through faith or adherence to the law of Moses.

Romans 9 clearly discusses Jews and Gentiles from the first verse to the last. At the beginning of the chapter, Paul expresses a desire that he could be cut off from Israel if it meant that Israel could be saved. He introduces the story of Jacob and Esau, stating that God loved Jacob but hated Esau. This reference to Esau also pertains to his descendants, the Edomites. Some historians argue that

the Edomites migrated to the Italian Peninsula over a thousand years earlier. There are claims that the people on the Italian Peninsula can be traced back to this migration, which I find fascinating.

When discussing Romans and Jews, we might actually be referring to the Edomites as well. In the Book of Romans, by the end of the chapter, Paul says that God will call people who are not His people—referring to the Gentiles. He concludes that anyone who calls on the name of the Lord will not be ashamed.

Throughout the Book of Romans, he argues that not everyone who is a physical descendant of Jacob is truly a Jew; rather, those who have faith are the true Jews. At the beginning of Romans Chapter 10, he notes that the Jews sought their righteousness through the law.

In Romans chapter 10, the argument is made that if you believe in your heart that God raised Jesus from the dead and confess with your mouth that Jesus is Lord, you will be saved. These verses are familiar to many Christians. However, verse 12 is often overlooked when this passage is quoted. While verses 9-11, 13 are frequently cited, verse 12 is often skipped: it states that it does not matter if you are a Jew or a Gentile; if you call on the name of the Lord, you will be saved.

In Romans 9, Paul emphasizes that salvation is available to everyone. In contrast, Calvinism asserts that only the elect can be saved. If this were the case, then Gentiles, who are not considered part of the elect, would be unable to obtain salvation, as only Israel, viewed as the elect, could be saved. Calvinism presents a viewpoint that contradicts the message of Romans 9-11 and distorts the truth. Today, both the elect and those not elected, including Gentiles like you and me, are capable of receiving salvation. When reading Romans 10:9-13, it is important not to overlook verse 12, as it underscores Paul's central point. Ignoring this verse means missing the main message.

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. **For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.**

The entire context of Romans centers on the relationship between Jews and Gentiles, questioning whether salvation comes through faith or the law of Moses. To truly understand the heart of Romans chapter 9, it is essential to recognize that this discussion is not about elect Gentiles versus non-elect Gentiles, as some might suggest. Instead, it revolves around Israelites (Jews) versus Gentiles. It's a matter of Jacob versus Esau, where God loved Jacob and hated Esau. This signifies that the covenant was given to Jacob's descendants and not the Edomites (Esau's descendants) or the Romans, but specifically to the Jews.

Historically, we must consider who was hardening their heart like Pharaoh. When the Book of Romans was written, the Jews (like Pharaoh) were hardening their hearts because they sought righteousness not through faith but by adhering to the works of the law.

Instead of confessing that Jesus is Lord and finding salvation through faith in His death for our sins, they persisted in seeking righteousness through the Temple in Jerusalem and animal sacrifices by Levitical Priests. This reliance on the law and sacrificial system was an affront to the gospel. Essentially, they needed to choose which lamb atones for our sins.

We have to choose between two types of sacrifice: do you want the Lamb of God (Jesus's death on the Cross), or do you prefer the animal sacrifices at the temple in Jerusalem? If you choose the Lamb of God, remember that He was sacrificed only once; that event cannot be re-enacted. Instead, you can only hear about it. This is why it is said that we are saved through the hearing of faith. The gospel is a narrative; we can only hear it told as a story.

Suppose you listen to the story of Jesus' trial before Pontius Pilate, His crucifixion, and His resurrection and believe that His sacrifice atones for your sins. In that case, that puts an end to animal sacrifices at the temple. It also ends the Levitical priesthood and the law of Moses. However, if you hear about Jesus as the Lamb of God sacrificed for the sins of the world and yet continue to trust in an earthly high priest, such as the Levitical priests, the temple in Jerusalem, and the animal sacrifices at the altar, you are rejecting the gospel. This is a serious misstep; you cannot be saved through animal blood.

The Romans Paul was writing to needed to choose between the blood of Christ and the animal sacrifices at the temple in Jerusalem. During this time, the Jews were hardening their hearts like Pharaoh and continuing to trust in the law of Moses. This is a key point we are discussing here.

The Book of Romans mentions vessels chosen for honor and vessels chosen for dishonor. Dr. James White argues that this refers to elect Gentiles chosen for honor versus non-elect Gentiles chosen for dishonor, supporting the idea of Calvinism. This view suggests that God elected certain people from the very beginning while the rest are condemned due to God's sovereign decree.

However, I want to emphasize that the entire book of Romans is not merely about Gentiles versus Gentiles. It is fundamentally about Jacob and Esau, the Jews, and the Gentiles. Yes, God loved the Jews and rejected Edom, the descendants of Esau. This notion of "hate" in this context does not refer to the kind of animosity we typically think of. Instead, it speaks to God's election of Israel and the choice not to select Esau, who forsook his birthright.

The covenant was made with the Jews and was not extended to the Gentiles. This highlights God's love for Jacob and his hatred for Esau, noting that the Jews are the chosen vessels of honor, while the Gentiles are the vessels of dishonor. However, Romans 9 does not end here. In Romans Chapter 9, we find encouraging news: God will call a people who were not His people, and anyone who calls on the name of the Lord will not be ashamed.

We are not left divided between Jews and Gentiles, with one group being favored and the other condemned. Instead, Romans 9 concludes with the promise that God will call a nation that was not His people. This means that anyone who calls on the name of the Lord can be saved.

I will stand firm in my beliefs, defended by the shield of faith against the arguments of Dr. James White, who is undoubtedly knowledgeable and a skilled Greek scholar. Nevertheless, my faith empowers me to resist any challenges. My shield carries the message that "whoever calls on the name of the Lord shall not be ashamed."

Whether one is part of the elect Israel or a non-elect Gentile, anyone has the opportunity to call upon the name of the Lord and be saved. I contend that the Calvinist interpretation of Romans 9 as contrasting elect Gentiles with non-elect Gentiles is misguided. This perspective leads to incorrect conclusions, particularly the idea central to Calvinism that only the elect can be saved.

In fact, I argue that Romans 9 teaches the opposite. The elect mentioned in the Gospels refers to Jews. When Jesus spoke of the elect, He directed His message to the lost sheep of Israel. At that time, Gentile individuals were not included in the discussion. The focus was solely on the Jewish people, the elect.

Earlier, I mentioned that the opponents of Dr. James White are often at a disadvantage when they enter these debates. Many don't even realize it; they are unaware that they have an arm tied behind their back before they even start. Suppose we provided them with all the ammunition they needed for the debate and educated them about the Book of Life, as well as the entire context of the Book of Romans—especially Romans 9, which discusses Jews and Gentiles and the concept of the elect versus the non-elect—that both Jews and Gentiles who call on the name of the Lord will be saved—Dr. James White's arguments would be severely weakened. The foundation of his argument would collapse.

You see, if the foundation is built on sinking sand, the entire structure will come crashing down. This is what Jesus taught. Dr. White wins these arguments and debates by not allowing you to examine the foundation; instead, he directs your attention to the seemingly well-constructed and strong building he presents. However, beneath this building, there is only sinking sand with no solid foundation. Therefore, the entire house will topple when you point out that names can be removed from the Book of Life or that it was Israel, despite being called vessels of honor, who were hardening their hearts like Pharaoh. God was going to call people who were not His people and open the door to "whosoever" would call on the name of the Lord.

Another effective way to prepare a debater against Dr. James White before he even enters the arena is to educate him about a character in the Bible known as John the Baptist. At the core of Calvinism is the idea that the elect cannot lose their salvation because God has decreed their election. Therefore, introducing the message of John the Baptist is crucial.

John the Baptist warned Israel (the elect) not to boast that Abraham was their father, stating that the axe is laid at the root of the trees and that every tree that does not bear fruit will be cut down.

To paraphrase, John the Baptist is cautioning the Jews against pride in their Jewish identity. He emphasizes that any Jew who does not bear fruit will be cut off. At that time, the Jews were considered the elect, as God had granted them the covenants of promise—specifically, the covenant given to Abraham and the covenant established at Mount Sinai. The Gentiles did not possess any such covenants; that privilege belonged solely to the Jews.

The Jews were called to repent because the Kingdom of Heaven was at hand. The entire purpose of John the Baptist's mission was to point to Jesus at the banks of the Jordan and declare, "Behold the Lamb of God, who takes away the sin of the world." His mission was to identify Jesus as the Messiah, the Christ so that the people of Israel would be prepared to receive Him as the King of the Jews. However, the Jews ultimately failed to bear fruit. When Jesus was revealed through the words of John the Baptist, stating, "Behold the Lamb of God," only a small handful were ready to accept the message.

We know of a few who believed, such as Andrew, James, and Nathaniel. They shared this message with others, and their small group grew to twelve. Nevertheless, the majority of the Jews rejected John the Baptist's message. He warned them not to boast about being Jews or being the elect, stating that "the axe is laid at the root of the trees and is ready to cut you down" and that God is capable of raising children unto Abraham from stones.

In Galatians 3, we learn that not merely the children of the law are considered children of Abraham, but rather, the children of the promise. If you have received Christ, you become a descendant or seed of Abraham. In this sense, the Gentiles can be seen as the stones that God raised to be children of Abraham.

Let's return to Dr. James White and the core argument of Calvinism. This position holds that God's sovereign decree, which they refer to as the doctrines of grace, led to the election of certain individuals before the foundation of time. According to this belief, these individuals are irrevocably saved and cannot lose their salvation. In essence, they are saved regardless of their own will; they argue that God's grace is irresistible.

I want to address Dr. James White directly: "Do not boast about being a Calvinist, for the axe is laid at the root of the trees. Do not take pride in being part of the elect; God is ready to cut down those who claim such status. He can raise children of Abraham from individuals who may not even be Christians today—people with hardened hearts, who love sin, and who have never heard the gospel. Instead of boasting about your Calvinism or your election, I urge you to repent, for the Kingdom of Heaven is at hand." This is my contemporary message, similar to that of "John the Baptist."

If you wish to remain in a state of salvation, do not place your trust in God's sovereign decree—repent instead.

Once you grasp a few essential points—such as the context of Romans, which discusses Jews and Gentiles, the Law of Moses, and faith—you will see that historically, the Jews were rejecting Christ

and hardening their hearts, much like Pharaoh did. Although they were the chosen people of God, John the Baptist warned them not to boast about their election because if they did not repent and bear fruit, they would be cut off.

Additionally, understand the doctrine regarding the Book of Life: names were written in it at the beginning of time and can be removed. All of these factors lead to the undeniable conclusion that Calvinism is not true. It is a false idea, and there is simply no contest or debate regarding this matter. If you examine every verse concerning the Book of Life—there are not many—the teaching is clear: names can be removed due to persistent sin or a rejection of Christ.

When examining the message of Romans 9 through 11, it is important to understand that it addresses the Jews, who are described as the elect. These individuals are portrayed as having hardened their hearts despite being vessels of honor. God then extended the gospel to those who were not considered His people—those who received righteousness through faith.

Why did this happen? The Jews were seeking their own righteousness through the law. To put it simply, they were attempting to achieve atonement through animal sacrifices at the temple in Jerusalem, even after learning that Jesus died as the Lamb of God for our sins. After His sacrifice, it became clear that salvation could not be attained through the blood of animals. These issues are clear and non-debatable.

When I was leaving the Seventh-day Adventist Church, I encountered a group of former Adventists who had become Calvinists. They referred to themselves as "former Adventists" to help other former Adventists find them. Their mission was to convert former Adventists into Calvinists. They transitioned from warning the world about the Sabbath-Sunday issue to arguing about Calvinism.

I had recently discovered that Adventism wasn't true, and I was looking for fellowship, compassion, and camaraderie. I joined this former Adventist forum seeking friends, not to engage in debates about Calvinism. I was struggling; for about six weeks, I couldn't even keep water down without vomiting. I was extremely upset and sick because my worldview had crumbled, and all I needed was companionship.

Unfortunately, the people in the forum were only interested in debating Calvinism. They chose the wrong person to confront, as I was already familiar with the concept of the Book of Life, having studied it about ten years prior. By pointing out certain scriptures regarding the Book of Life, I managed to silence an entire forum of aggressive Calvinists who were determined to promote and defend their beliefs. I faced hundreds of people all ganging up on me, yet I was able to quiet their arguments. Once I highlighted the scripture stating that names can be removed from the Book of Life, it ended the conversation.

Shortly after this discussion gained traction, the moderators noticed the escalating thread, which spanned many pages and included dozens of responses—including my lengthy explanations of all of their objections. Despite my thorough answers, I repeatedly asked them to drop the subject since I was there for friendship, not to criticize Calvinism. However, they refused to let it go.

Eventually, after the responses stopped, a couple of days later, the moderators reviewed the thread and deactivated my account, deleting the entire discussion. They wanted to hide it.

Now, 15 years later, I still don't want to debate Calvinism. I consider it a waste of time and believe it is a false message that can severely distort one's view of God. However, I maintain that if you understand the messages of John the Baptist and the Book of Life, those two concepts completely dismantle and disprove the foundations of Calvinism, demonstrating that it is not true.

There's a man named Dr. Leighton Flowers on YouTube. He is an author and an esteemed Professor of Theology at Trinity Seminary. Dr. Flowers used to be a die-hard five-point Calvinist, but he has since repented and now believes in what he calls traditional soteriology. His YouTube channel, titled "Soteriology 101," features discussions similar to those of Dr. James White, with a focus on university-level content. Dr. Flowers goes point by point, addressing and debunking everything Dr. White presents on his channel.

On one side, you have Dr. James White, and on the other, Dr. Leighton Flowers. Both individuals are highly educated and articulate, often communicating as if their audience consists solely of university Professors, Theologians, and Scholars. Their language is very technical, which I find quite boring. While I side more closely with Dr. Leighton Flowers than with Dr. James White, I must admit that I detest the use of such higher-learning jargon. It seems to suggest that using technical, well-learned phrases is superior to speaking in plain language.

When the apostle Paul spoke, he often used terms that his audience found rude and unrefined. He wasn't considered a very good speaker, and if you listen to my unedited recordings, you'll see that my speech is similarly rough. My grammar isn't always correct, and I might choose the wrong words when describing something. This is partly due to my sixth-grade education.

I acknowledge that my speech lacks sophistication. However, I take my unpolished speech and edit it using Grammarly Premium, which helps me correct my grammar, select better words, and improve my punctuation. I can relate to the apostle Paul, as well as Jeremiah and Moses, all of whom claimed to be slow in speech. Their opponents were often well-educated and articulate, and if they were compared side by side in a debate, they might appear like simpletons next to their eloquent rivals.

That's how I feel about my abilities. My grammar is not great, and I don't always choose the right words. Paul believed that God chose him partly because he was slow in speech and simple in his expression. God's intention was for the focus of his message to center on the cross—the fact that Jesus died for our sins according to Scripture—rather than on Paul's intellect or speaking skills.

In his writings, Paul mentions that one reason he was chosen was his lack of eloquence. God wanted to ensure that people were not persuaded by Paul's rhetorical skills, intelligence, or articulate speech. Instead, He aimed for the message of salvation to come through humility and simplicity.

I've carefully studied the New Testament's teachings on false prophets, who are often described as excellent speakers. They tend to be well-educated, respected, popular, and well-dressed, contrasting with the humble way Paul presented himself.

I want to compare a prophet in the Bible named John the Baptist to a well-educated, respected speaker today. John the Baptist was a homeless man who wandered in the deserts without a steady income. He lived off of locusts and wild honey and dressed in the skins of camels he encountered in the wilderness.

Now, imagine John the Baptist standing at a podium next to someone eloquent, well-dressed, highly educated, and respected by millions—someone with multiple PhDs who has authored books and holds a position of authority. Who would you choose to listen to? Would you trust John the Baptist, dressed in camel skins, who may not have bathed for some time and likely smells unpleasant? Or would you trust the person in a \$5,000 suit with impressive academic credentials, endorsements, and ordination? Many would naturally lean toward the well-dressed individual, thinking, "That's a wise man. I trust him." Meanwhile, John the Baptist, a homeless man dressed in camel skins and eating locusts, may seem like an unlikely representative of God.

In the first century, the Jews faced a similar decision. They had to choose whom to trust: the well-dressed, highly educated Pharisees, scribes, and lawyers or the Prophet John the Baptist. All the well-dressed men had rejected the Messiah, while John the Baptist stood boldly by the banks of the Jordan River, proclaiming, "This is the Messiah, the Son of God."

Today, I ask you to choose between two representatives: the highly educated Dr. James White, who embodies the modern, scholarly approach, and John the Baptist. John the Baptist's message is clear and straightforward; you can read his words in Matthew Chapter 3. He warned, "Do not boast that you are the elect; do not take pride in being descendants of Abraham. The axe is now laid at the root of the trees; any tree that does not bear good fruit will be cut down."

On one side, we have the well-dressed, highly educated expert debater Dr. James White, who asserts that the elect is secure and irrevocably saved—meaning they cannot lose their salvation due to God's divine decree and sovereign will. On the other side, John the Baptist stands, asserting that the axe is laid at the root of the trees and that one should not boast of being among the elect, clearly indicating that the elect can indeed be cut off.

There are those within the Calvinist movement, particularly in the Reformed churches, who feel secure while living secret immoral lives. This stems from the belief that Jonathan Edwards taught everything that happens—including suffering and sin—is predetermined by God's sovereign will. In other words, when you sin, you don't have a choice; it was God's will that you would sin. This represents a dark side of Calvinism. It is a teaching by Jonathan Edwards and is still accepted by many of its prominent figures today.

I want to encourage you to decide between John the Baptist and figures like Dr. James White or John MacArthur, Augustine, Jonathan Edwards, Martin Luther, or John Calvin. While these men had

many things right, we must remember that Luther and Calvin were priests emerging from the Roman Catholic Church. Martin Luther was an Augustinian monk deeply entrenched in Augustinianism. Even when he grasped the gospel, he never abandoned determinism.

This is a good moment to point out that Jesus said not to call anyone your rabbi; instead, you ought to make Christ your master and teacher rather than becoming a disciple of any man—whether it's Martin Luther, me, or anyone else. We see through a dark mirror and do not perceive things clearly. I am testifying about what I have seen in the Bible, but my understanding is limited. In contrast, Christ is the light of the world and sees all things clearly and perfectly. This is why you should go to the scriptures and read them directly for yourself.

The letters I have stored on Google Drive are mostly for my reflection. As I grow older, I want to remember the things I've learned and be able to review them in the future to keep my memory fresh. I don't want to forget what I've discovered. I share these letters with a small group of friends and family through private emails. They are personal letters, but anyone who comes across my Google Drive can access them. I create these letters to review what I've learned and to compare my thoughts with scripture. I often find that after I've expressed something, I can return to those letters to amend my mistakes and clarify my ideas.

Today, I want to leave you with a decision to make between two perspectives: Dr. James White's and John the Baptist's. I'm not asking you to trust me or to change your views on Calvinism based solely on my words. Instead, I encourage you to revisit Matthew 3, where John the Baptist clearly states that Abraham's children can be cut off, suggesting that the elect can be cut off. On the other hand, Dr. James White teaches that the elect cannot be cut off and that God's grace is irresistible. According to him, if God's grace has chosen you, you cannot lose that salvation, and you have no free will in the matter.

I want to emphasize that this topic matters. Reflect on the concept of the Book of Life, where God placed your name before the foundation of the world. God desires for you to be in heaven, but the path to get there must be on His terms, which is not through Calvinism but through the gospel. The gospel tells us that Jesus stood trial under Pontius Pilate, was crucified, and rose on the third day. God accepted this one sacrifice as atonement for your sins. You are saved by the gospel, not by Calvinism. Calvinism distorts and alters the gospel, diverting your focus and causing you to spend years trying to become an expert in something that isn't even real.

I want to conclude by making this simple: if you are undecided, it's time to choose between John the Baptist and Dr. James White. Like Jesus, I ask, who do you say John the Baptist is? Jesus said he was the greatest prophet who ever lived.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Calvinism vs. the Book of Life

By David Michael Curtis

Dear Friends,

Twenty-five years ago, I conducted a topical Bible study on the Book of Life. During that study, I discovered some insights that I had never read or heard preached anywhere else. I still believe those insights today, and I have put them to the test over the years. I believe the Book of Life provides answers to significant questions within Christianity, such as the validity of Calvinism and the doctrine of "once saved, always saved." Although these two doctrines are similar, they have subtle differences. Today, I will share some information that will help clarify these misunderstandings.

At that time, I knew nine brothers who loved to argue and debate. A few of them were Calvinists, one was a Seventh-Day Adventist, and one was a Mormon. Despite their differing beliefs, these brothers loved each other and engaged in passionate debates. Their discussions could be quite intense, but they managed to remain respectful. I was a radio host who taught the Bible, and I was particularly close friends with the Seventh-Day Adventist brother. He had been debating his Calvinist brothers for decades but had not made much progress.

His brothers were well-versed in Calvinism; they knew how to present and defend it and had heard all the arguments from both sides. They were experienced apologists. The Seventh-Day Adventist brother asked if I would be willing to engage with his older brothers, the Calvinists. He hoped I would debate them, but I agreed to talk with them, not necessarily to debate, but to share my thoughts.

I presented what I'm going to share today, which is a Bible study on the Book of Life. At the conclusion of my presentation, the Calvinist brothers were completely silenced. There was no debate, no argument. The truth revealed in Scripture about the Book of Life is so clear that it becomes uncontested once it is presented. They had no choice but to acknowledge that this is indeed what the Bible teaches.

Once you understand the Book of Life, you realize that the core arguments for Calvinism do not align with what the Bible teaches on this subject. You are left with a choice: either to support Calvinism, which is an ancient systematic theology dating back to 412 AD and rooted in the teachings of Augustine or to accept the biblical understanding of the Book of Life. Calvinism has been endorsed by prominent figures such as Martin Luther, John Calvin, Charles Spurgeon, Jonathan Edwards, John Piper, R.C. Sproul, and John MacArthur.

Please read my letter carefully and slowly, ensuring you understand each point before moving on to the next.

Calvinism teaches that God foreknew everyone who would ever exist on this planet, which is true. It also teaches that God elected who would be saved before the world was made, which is partially

true. However, the idea that everyone who was lost was not called or chosen and thus never had a chance because God didn't decree their salvation is false.

To truly understand election and predestination, it's important to study the Book of Life. If you only focus on election without considering the Book of Life, you'll miss crucial aspects of the topic. We can forgive our Calvinist friends for believing some inaccuracies; they didn't have all the pieces of the puzzle and didn't study the topic comprehensively.

The Book of Life was indeed written before the world was created. The notion that only the saved have their names written in the Book of Life while everyone else's names are excluded is not accurate. For example, Billy Graham taught that when you come forward at the end of his crusades and accept Christ, your name gets added to the Book of Life. This is not true. Our names aren't added to the Book of Life when we are baptized, say a sinner's prayer, or are converted. Rather, our names have been in the Book of Life since the foundation of the world. Not only were the elect written down in that book before creation, but everyone else's names were included as well.

This is the crucial point: many are called, but not all are chosen. Certain individuals, like Jeremiah, were chosen before the foundation of the world to be prophets of God. Others, like John the Baptist, were filled with the Holy Spirit from birth, and God knew their names before they were born. Christ chose the apostles, and He predetermined them to fulfill their roles.

The Calvinist doctrine of election posits that every elected individual is like these prophets and apostles, chosen by God and having their names written in the Book of Life before the foundation of the world, all based on God's sovereign decree.

The Bible is not a systematic theology that covers one topic at a time or explains everything in detail, chapter by chapter. Instead, it is composed of small phrases scattered throughout its pages, written by 40 different individuals over 1,500 years on three different continents. To unlock its mysteries, one must compare Scripture with Scripture.

To fully understand the Book of Life, you must also consider other books in Heaven. There is a book that records your wrongdoings and another that records your good deeds. The Book of Ezekiel provides insight into these different books. It states that if a righteous person commits wickedness and turns from their righteousness, all the righteousness they have done will not be remembered.

Suppose you identify as a brother or sister in Christ but engage in serious sins, such as adultery, fornication, or other behaviors condemned in the New Testament. In that case, your previous righteousness will not be mentioned. Your book of good deeds will be empty at the judgment, meaning all your charitable actions and times teaching Sunday school will not come to your aid.

Additionally, there is another book that records all of your wrongdoings prior to becoming a Christian. Everything you have ever said or done is documented. In the judgment, no good deeds will be able to save you, and every wicked act you have committed will be revealed.

Your name was written in the Book of Life from the foundation of the world. However, that is not the end of the story. If there are any records of sin in the books of Heaven, your name can be blotted out from the Book of Life. That's how this works. In order to keep your name in the Book of Life, you must have your sins blotted out.

In the book of Ephesians, Paul writes to the Greeks in Ephesus, explaining that God predestined them to salvation. It's important to understand his audience; he is not writing to Jews but to Greeks in a city where they worshipped the goddess Diana. In the book of Acts, the people cried out, "Great is the goddess Diana!" Paul is addressing these pagans who have converted to Christianity, telling them they were predestined for salvation from before the world was created. This means that, although God kept it a mystery during Old Testament times, he had always intended to save the Ephesians. Their names were written in the Book of Life before the foundation of the world.

However, they still needed to hear the Gospel, believe it, repent of their sins, and be baptized. When they were baptized, they received the Holy Spirit, and their names were sealed until the day of redemption. Their sins were forgiven; they were baptized for the remission of sins, which meant they were washed, cleansed, and forgiven of all their sins. So, at the moment of their baptism, their sins in Heaven were washed away, and their names were sealed in the Book of Life. Nevertheless, their names had originally been entered there before the foundation of the world.

Now, consider the fornicator mentioned in 1 Corinthians 5. He was handed over to the devil so that he might learn not to blaspheme because he had committed adultery with his father's wife. Paul explains that he was handed over to the devil so that he might be tormented in the flesh, "that he might be saved." This does not mean he is guaranteed to be saved, but there is still hope if he repents. If there are any sins recorded in his book in Heaven, he will be condemned.

Paul warns, "Don't be deceived." Adulterers, fornicators, the effeminate, sodomites, and others engaged in witchcraft, sorcery, idolatry, and covetousness will be outside the city of God. These are considered sins of apostasy or rebellion against God. If this man continues to commit adultery with his father's wife and dies in that state, he will die a condemned man, as Ezekiel states. If a righteous person turns from their righteousness and commits wickedness, they will die for their sins, and their previous righteousness will not be mentioned.

Some sins lead to death, as mentioned in 1 John, distinguishing between those that result in death and those that do not. Sins that keep one outside the city of God are considered sins unto death. This includes apostasy and rebellion against God.

The Gentiles predestined to salvation, whose names were written in the Book of Life from the foundation of the world—as referenced in Corinth and Ephesus—needed to repent. They could not continue committing adultery and still expect to be saved. Repentance was required; if they did not repent, they were to be cast out of the church. In fact, the church was even instructed not to eat with them. To avoid getting spots on their robes and becoming guilty of their sins, stay away from them. Stay separate from them, and if they separate, then God said, "I will call you my children. I'll

be your God, and you'll be my people." What happens if we don't separate from those calling themselves Brother? That are committing adultery and fornication—Sodomy, etc.

We can find the answer in Revelation 18:4, which says, "Come out from among them and be separate, says the Lord so that you do not become a partaker in their sins." Today, we live in a generation where these sins are openly entering the church and are even being displayed with a rainbow flag out front. That have homosexual ministers. I don't care if the person has homosexual tendencies. I'm not judging anybody. We all have sexual lust. That is wrong. It's not a question of whether we have lust. We all have lust.

The question is whether we are acting on our passions and engaging in behaviors such as fornication, adultery, or sodomy. I'm not discussing a minister who may have homosexual desires; a minister with such feelings can still serve if they have repented and are not practicing any form of sexual immorality. I'm referring to ministers who are actively engaging in sodomy and have not repented. It's important to note that the same applies to heterosexual ministers who are committing adultery or fornication. Both situations are equally problematic. We are told that some people are not even allowed to eat with those calling themselves brothers who are fornicating.

So let's return to the question: Is everyone who is lost excluded from the Book of Life from the foundation of the world? Are they beyond any hope of salvation? Were they predestined for hell? As Calvinism teaches, limited atonement means that God sent His Son to die only for the elect. A Calvinist might argue that while Christ did die for the sins of the whole world, His blood is ultimately only effective for the elect.

It's all just confusion—nonsense and contradictory statements. Either Christ's blood provides salvation for everyone, or it does not. Either His atonement is limited to the elect or is available to all. You need to take a clear stance on this issue. You cannot claim that His blood was available to everyone but not actually able to save those who are not among the elect. That doesn't make sense; it is contradictory.

The individual we have been talking about, who calls themselves a brother, is engaging in wrongdoing. According to Ezekiel, their good deeds will not be acknowledged or remembered, and they will perish because of their sins. This concept is quite simple; even a child can grasp it. No interpretation is needed. This is how it works.

This person, who claims to be a brother in faith, is committing adultery and remains unrepentant of the sins that lead him outside the city of God. He faces spiritual death because of this iniquity. His name was written in the Book of Life from the foundation of the world. However, because he neglected his salvation—despite hearing the Gospel and potentially believing—he never repented.

If sin remains on the books in Heaven, your name can be blotted out from the Book of Life upon your death. This is how it works: your name is placed in the Book of Life before the world was created, but you must repent and be baptized to keep your name there. At baptism, we receive the Holy Spirit, which serves as a seal until the day of redemption. Our sins are washed away and

forgiven at baptism, and our names are secured. Many names that were originally in the Book of Life are blotted out because individuals do not repent.

Now, I want to return to discussing the two Calvinist brothers, who are experts in Calvinism and skilled in debating and defending it.

In about 10 minutes, I walked them through the scriptures concerning the Book of Life. The Bible explicitly teaches that names can be removed from it. Once you understand that names can indeed be removed, the foundation of Calvinism starts to crumble. Calvinism posits that the elect are chosen and saved irrevocably; they cannot lose their salvation or do anything to forfeit it because God chose them. However, if names can be originally inscribed in the Book of Life and then removed because of persistent sin, then the idea of "once saved, always saved" collapses.

The Bible mentions that Babylon has fallen—come out of her so that you do not partake in her sins. If you attend an institutional church where individuals labeled as the elect are living in fornication and adultery, and you continue to fellowship there, you're compromising your integrity. Being surrounded by those who commit such sins while claiming the security of their salvation is problematic.

The messages to the seven churches in the Book of Revelation explicitly instruct us to repent. We see examples of those who embrace the doctrines of the Nicolaitans, Balaam, and Jezebel—doctrines that encourage God's people to engage in fornication. The Scripture warns that if we do not repent, He will remove our candlestick and spew us out of His mouth. Revelation 18:4 calls us to come out of her, indicating that if you are part of a church condoning fornication under the guise of doctrine, you risk becoming a partaker in those sins.

Suppose you are passively sitting beside someone who calls themselves a brother who is an adulterer. In that case, you are violating Scripture and taking part in that person's sins, even if you are not committing any sexual immorality yourself. Paul emphasizes that we should avoid fellowship with such individuals and separate ourselves from them. Unfortunately, the modern church often neglects to discipline issues of sexual immorality. It promotes a notion of eternal security for those engaged in these sins while not clearly addressing the need for genuine repentance.

In these Institutional Church Denominations that rely on double-talk, it becomes essential to discern the truth and consider whether such teachings align with the Scripture.

This isn't just advice; it's a commandment, a call. Many are called, but not all are chosen. Do you want to be called? Here's the call: "Come out of her, my people."

Do you have a pastor who is making home visits and is sexually immoral with church members, perhaps someone in the choir? It's time to come out of her. If the church can discipline the pastor and address these issues, then it should. Unfortunately, many churches adhere to doctrines like

TULIP, which teaches that the elect cannot lose their salvation and assumes the pastor is among the elect. This leads to confusion.

What do we do? Can you expel someone from the church who is saved? Or what if someone in a Pentecostal church is speaking in tongues? Does that automatically prove they are born again or have the Holy Spirit? How can you remove someone from the church who seems to demonstrate they have the Holy Spirit through speaking in tongues?

The Bible is quite clear on this matter. If a brother is an adulterer, fornicator, or idolater, do not fellowship with them. Don't even eat with them. Separate yourself from them. If the church cannot remove them, you should separate yourself from that church.

I could easily share links of well-known ministers telling a "brother" who is committing adultery that God's grace saves him. This reflects the doctrine of the Nicolaitans or Balaam, which condones fornication. It doesn't matter if a minister has preached 10,000 wonderful sermons that are all scripturally sound; once he condones sexual immorality among church members, he has transformed himself into a false prophet. He will be held accountable for the blood of that brother. This lost sheep under his care needed to hear that he must repent in order to be saved. If you cause even one of Christ's little ones to stumble, it would be better for you to be thrown into the sea with a millstone tied around your neck.

Let's discuss the doctrine of the Book of Life. If you want salvation, you need to understand the six lists in the New Testament that state certain behaviors will lead to being outside the city of God. If you find yourself engaging in any of these behaviors, you need to stop immediately. Don't play games; repent. If you do not repent of sins that lead to being outside the City of God, your name will be removed from the Book of Life.

If you believe the Gospel— that Jesus died for our sins and rose from the dead on the third day— repent and get baptized. Upon baptism, you are forgiven of all your sins and receive the Holy Spirit, who seals you until the day of redemption. This means that your name, which was written there before the foundation of the world, is sealed.

However, although your name may have been in the Book of Life before the world was made, before baptism, there are records of your sins in other books. You need to have those sins washed away. This cleansing comes through the blood of Jesus on the cross, and we receive this washing at baptism.

But be aware that if you believe the Gospel and are baptized but do not repent, your sins remain recorded. If you've been misled by an institutional church doctrine that allows you to persist in sexual immorality or other sins, then those sins still stand against you, even if you've undergone water baptism. Remember, repentance is a prerequisite for baptism.

I will confess to help ease your mind, as this is a harsh message.

I want to share something important with you. I have engaged in sexual immorality in the past, and I'm not here to judge or criticize anyone. When I was baptized, I repented for my previous actions, but like everyone else, I still have passions and desires. However, I have stopped these sins completely. As Paul said in 1 Corinthians 7, if you want to touch a woman, you should marry her. Then you can touch her as much as you want to.

I have committed sins in the past that I am not proud of, but I have confessed them to God. After my baptism, I received forgiveness for my sins, which means that in Heaven, there is no record of these sins against me.

I want to share the incredibly good news from Ezekiel's book. It says that if a wicked person turns away from their sins and stops committing them, God will be merciful, forgive them, and will not even remember their sins anymore. This is the wonderful message of repentance.

If someone continues to live in sin and dies in their sins, they will face judgment for those sins, and none of their righteous deeds will be remembered. However, if you repent and stop doing wickedness, your sins will be washed away and forgiven, and they will never be held against you.

There is no need to worry about Judgment Day; you will not be condemned or put to shame. Instead, you will stand clothed in the robe of Christ's righteousness, washed in the blood of the Lamb.

Calvinism presents a false message. It teaches that God predestined certain individuals to be saved while leaving others out. This foundational premise of Calvinism is unscriptural. The names that God foreknew to exist in this world were recorded in a book called the Book of Life. In New Testament times, for names to stay in the Book of Life, individuals must hear the Gospel, repent, and be baptized. In contrast, during the Old Testament, the requirements included circumcision and offering an animal sacrifice for atonement of sins.

Since we are no longer under the Old Testament, we follow the New Testament. Therefore, if you want your name to be sealed in the Book of Life and your record of deeds to be washed clean, you must repent and be baptized. Everyone who has ever been saved has had to follow this exact process, whether in the Old Testament or the New Testament; they needed to repent and stop doing wickedness.

Whenever people cease doing their wicked deeds, humble themselves, and ask God for mercy, He is merciful every time. This applies equally to both Israelites and Gentiles. For instance, the prophet Jonah went to Nineveh, preaching destruction. Still, when the people of Nineveh—who were a Gentile nation and enemies of God—repented and turned from their wickedness, God forgave them.

Ultimately, it doesn't matter where you are in the world; the message remains the same.

If you want to be under God's mercy, you need to repent. You must stop doing the things that God has instructed us to avoid. It may not be easy; we still have our passions, lusts, and struggles, but

God is merciful. He will forgive us and help us when we are tempted. Christ was tempted in all ways like we are; He came in a body just like ours, but He never sinned.

I am not among the elect because the elect was Israel; however, despite being a Gentile, I have been predestined since before the world began. My name, David Michael Curtis, was written in the Book of Life before creation. Still, I needed to hear the Gospel, believe it, repent, and get baptized in order to receive the Holy Ghost and be sealed until the day of redemption. If I had rejected the Gospel and refused to repent, my sins would have remained in the record books of Heaven, and my name would have been removed from the Book of Life.

However, because I believed the Gospel, repented, and was baptized, my name is now sealed in the Book of Life. Yet, my story is not over. If I am ever brought to judgment and faced with the choice to either confess Christ or deny Him—even at the risk of being martyred—I must still confess Christ at that moment.

My story is not finished. If I choose to become drunk and habitually indulge in that behavior, or if I commit fornication and make it a habit, I will be in rebellion. In that case, my name would be blotted out of the Book of Life. However, if I overcome by the blood of the Lamb, Jesus promises in the Book of Revelation in the messages to the seven churches that He will not blot my name out of the Book of Life. Every day, I must overcome by the blood of the Lamb.

My story is still ongoing. I am alive, and each day, I must choose whether to abide in Christ or pursue the things of this world. I have to admit that I am a man with weaknesses and passions, just like anyone else.

The only way I can remain steadfast is through the blood of the Lamb. I need to remember that Jesus died for my sins—that he stood trial under Pontius Pilate, was crucified, and rose on the third day. My salvation, from Alpha to Omega, from beginning to end, is found in Jesus Christ. Every single day, I strive to remember the cross and recognize that nothing I do makes me worthy of eternal life. It is only through Jesus' blood that my sins are washed away, and it is God's promise of eternal life that assures me I will receive it. I have to remind myself of this every day.

I would invite you, if you're a Calvinist, to set aside Calvinism for a moment. Stop rehearsing that version of systematic theology. Understanding a 1,000-page systematic theology written by a Calvinist can teach you many good things about God, the Trinity, the virgin birth, and other truths I agree with and would teach. However, it can also fill your mind with philosophical confusion—a distraction that ultimately contradicts the Gospel presented within that same systematic theology book.

Jesus' blood is not limited; "whosoever will" can drink the water of life. If you hear the Gospel, you have an opportunity right now to be forgiven of your sins and restored to peace with God. Everyone hearing the Gospel has that chance.

One of Calvinism's teachings is that God foreknew everyone from the beginning of time, even before the world was made. This is true. Another teaching is that no one can come to Christ unless God draws them.

I agree that we cannot be born again simply through willpower. However, I'm not a Calvinist. We need God's grace to save us. We can't save ourselves through intellectual pursuits or by merely acknowledging certain truths. We need to be drawn to Christ; it is the goodness of God that leads us to repentance. The journey of Christianity that leads to salvation requires God's assistance—we can't do it on our own.

However, I disagree with the notion that this is based on a decree made at the beginning of time. Instead, I believe that salvation comes through faith. We must hear the Gospel, believe it, repent, and get baptized. If someone preaches a different gospel—other than the truth that Jesus died for our sins, was buried, and resurrected according to Scripture—their message is cursed.

We are saved through the hearing of faith. We hear the Gospel as described in the accounts of Matthew, Mark, Luke, and John, and our belief in this Gospel is a miracle of grace. Importantly, anyone who hears the Gospel can have faith and be saved. When you hear the Gospel, you face a choice—whether to choose sin or Christ. You are called to repent, but if you prefer your sins, you can harden your heart, resist, and ultimately choose to be lost.

Everyone who has been saved also had sins they loved when they first heard the Gospel. They could have chosen to cling to their sins and reject Christ. If this describes you, remember that if you've heard the Gospel and still love sin more than you love Christ, there's great news: you can ask, seek, and knock, and you will find. If you ask God to change your heart, to provide salvation, and to help you believe the Gospel, He will respond. Jesus Himself said that if you ask anything in His name, God will do it.

This belief sets me apart from others who may suggest that a hardened sinner, someone who loves sin and struggles to believe, is beyond help. Such individuals need to ask God for a change of heart and mind so they can believe the truth of the Gospel—like the miracle of Jesus walking on water.

Many fear they have sinned beyond the point of grace, thinking their hearts have become too hardened to be forgiven. If you're listening to this message, I assure you: it is not too late. As long as you are living, breathing, and hearing this message, you can find forgiveness for your sins.

Some read statements in Hebrews 6 and Hebrews 10 and worry that if they sin willfully, it is impossible to renew them to repentance. I want to clarify what this means. In the early days of the church, there was significant controversy surrounding those who heard the Gospel, believed it, repented, and were baptized in contrast to those who believed they needed to continue being circumcised and following the sacrificial system at the temple in Jerusalem. This is referred to in the King James Bible as seeking to be justified by the law.

The Book of Hebrews contrasts our heavenly High Priest with the earthly priests, the sacrifice Jesus made on the cross with animal sacrifices, and the temple in Jerusalem with the temple in Heaven. The readers of Hebrews are urged to make a decision: which side do you choose? Which temple do you choose? Which High Priest do you choose?

In this context of the law of Moses versus the Gospel of Jesus Christ, the statements are made that if we sin willfully, it is impossible to renew to repentance. The sin being referred to is not the typical sins like sexual immorality, lying, or stealing. Instead, it is the sin of trying to be justified by the law of Moses after hearing the Gospel. Once a person has heard that Jesus died for our sins according to Scripture, if they continue to rely on an earthly High Priest and daily animal sacrifices, this is a sin that cannot be repented. This is the same sin considered cursed in the Book of Galatians—seeking to be justified by the law of Moses after having heard the Gospel.

Yes. It is cursed. In this message, I've been discussing how Institutional Church Denominations may have deceived some people into believing they are saved despite living in immoral ways such as committing sexual immorality, drunkenness, homosexuality, and so on. However, that is not what Hebrews 6 and Hebrews 10 are addressing; those passages focus on the law of Moses. In the Book of Romans, Paul sometimes speaks of sin in the context of attempting to be justified through the law. When he talks about sin in certain verses, he is referring to the error of trying to achieve salvation through the law of Moses, not specifically about sexual sins. If you are sexually immoral, it is not too late to be saved. You can still find forgiveness and eternal life.

So, if you've heard this message today and have been deceived by the doctrines of an institutional church, realizing that you have been living in rebellion against God while thinking you were still saved, it's not too late. If you turn from your wickedness and repent, God will be merciful to you. He will forgive you, and your sins will be washed away; they will not be mentioned anymore. The plan of salvation remains unchanged today, just as it was when you first encountered it. Although you may have explored a complex 1,000-page systematic theology, which could have confused you and led you away from the path of salvation described in the Bible, the core message remains the same.

That plan of salvation involves listening to the gospel story, which tells us that Jesus stood trial under Pontius Pilate, was crucified, and rose again on the third day. Wherever you are today, at the end of this message, I encourage you to open the final chapters of any of the four Gospels and read about the death, burial, and resurrection of Jesus. Trust in it; you may want to ask God to help you believe as you read through the Gospel. You can't do this on your own; you need God's help. You need God to draw you to Christ and to give you the gift of faith, which is a gift of the Holy Spirit. You need God's goodness to lead you to repentance. Don't rely on willpower; you cannot achieve this through willpower alone.

If you have been living in sin for decades and you realize that you are not saved, it's not too late. You can return to your first steps, as mentioned in the message to the Church of Laodicea in Revelation. Do the first works and repent. Jesus promises that if you overcome by the blood of the Lamb, He will not remove your name from the Book of Life.

In an institutional church, when church members or even ministers continue to commit adultery and fornication, the Bible instructs us not to associate with them. We are to come out from among them. I encourage you to start a house church, where the focus of your worship can be a meal during which you remember that Jesus died for our sins, according to Scripture. It should be a time of fellowship where you break bread and remember the redemption He offers.

If someone in your group continues to engage in fornication or adultery, approach them privately, one-on-one. If they do not listen, bring two or three others to speak with them. If they still refuse to heed your warnings, bring the matter before the whole church. If they remain unrepentant, treat them like a heathen or a tax collector and do not allow them back into fellowship. This approach is modeled in 1 Corinthians 5, where a person was to be separated from the house church in Corinth and was commanded not to be associated with it, even in shared meals.

If you continue to partake in the Lord's Supper with individuals committing adultery and fornication while calling themselves Christians, you are condoning their sins by your association. You don't have to be sinning yourself; by eating with them, you are complicit. Therefore, I advise you to come out from among them; the safest way is to leave these Institutional Church Denominations and start a house church.

I understand this message may not sit well with everyone. However, in order to grow, we must confront the truth, even if it offends us at first. The Gospel remains unchanged: it revolves around hearing the story of Jesus as recorded by eyewitnesses in the four Gospels. By the grace of God, we are called to believe this message—that Jesus died for our sins according to Scripture and rose from the dead on the third day. We are asked to believe that his death on the cross atoned for our sins. This is the essence of the Gospel, and we must respond with obedience through repentance and baptism.

It's a very simple message, yet Institutional Church Denominations have complicated it, leading us into confusion. All we need to do is return to the simplicity found in Christ. Read and hear the Gospel, believe it, repent, get baptized, and begin a house church where you can repeat these steps and teach others to do the same.

Now, let's summarize the Book of Life and its significance. God foreknew everyone who would ever exist and recorded our names in a book called the Book of Life, which He wrote and sealed before the world was made. This was His promise to grant us eternal life. God was aware of everything that would occur on this planet—suffering, sin, disobedience, rebellion, and the pain we inflict on one another. Yet, despite this knowledge, God promised us eternal life, offering mercy and grace through the sacrifice of His Son.

When we hear the Gospel—that Jesus came and died as a lamb, making atonement for our sins and reconciling us to God, granting us peace with Him—we must respond through repentance and baptism. God then washes away all our sins, and they will never be mentioned again. He will not remember them; they will not be brought up ever again. Despite our imperfections, God promises

not to impute sin against us. In other words, once we are forgiven, our sins are cleansed, and we stay clean.

However, if we rebel against God—even if we have lived righteously, attended church, read our Bibles, go to Sunday school, and made significant offerings—then all the good we have done will be forgotten as if it never happened. On Judgment Day, we will account for every wicked thing we have ever said or done.

If you are hearing this message today and realize you have believed in a different gospel or another Jesus, know that if you want to be saved, you must repent. It's not too late; you can repent right now. You can confess your sins to God, humble yourself, weep, mourn, fast, and pray. Turn to God and revisit the final chapters in the four Gospels to read how Jesus stood trial, died, and was resurrected. You don't need to work yourself into an emotional frenzy; all you need to do is listen to the Gospel. God has received this message as atonement for your sins, and He has already accepted the blood of Christ.

In Heaven, God has already accepted Christ's sacrifice. All that's necessary right now is for you to believe, repent, and get baptized. When you are baptized, you are forgiven for all your sins, and you receive the Holy Spirit, who seals you until the day of redemption.

Why is a correct understanding of the Book of Life important? It helps us understand the Gospel itself—that we are saved by grace through faith, not by any works. When you realize that God predestined you before the world was created and that this was based on Jesus being the Lamb of God, you understand that works do not save you. It is impossible to be saved by works because this was finished from the foundation of the world. God completed these works, not us. God promised eternal redemption before time began, and this salvation is based on Jesus becoming the Lamb of God.

The Book of Life is called the Lamb's Book of Life. If we are saved, it is because of the Lamb of God, not because of anything we did. We didn't do anything to have our name placed in the Book of Life. That's why it's important to understand that Billy Graham was wrong. Nobody's name is added to the Book of Life simply by saying the sinner's prayer at a Billy Graham crusade. Though Billy Graham has been deceased for about ten years, this principle is still being propagated in churches, tent meetings, and evangelistic gatherings worldwide. The idea that once you say the sinner's prayer, your name is added to the Book of Life is a myth; it is not true. You didn't do anything to put your name in the Book of Life—God placed your name there before the world was created.

It's crucial to grasp this correctly. If you believe you did something to get your name in the Book of Life, you have adopted a different gospel. Your name was placed there by God, who predestined you and knew you by name before the world began. He wanted you to be saved. However, we are not saved merely because our name is in that book. Why? Because names can be removed from that book. Many people have had their names removed due to sin or because they hardened their hearts and loved sin more than the truth. Because they did not love the truth, God allowed them to believe a lie and be damned for rejecting the truth.

Today, you have heard the truth. If you are saved, it's because God predestined you to be saved. But remember, you are not saved merely because of a sovereign decree; you are saved because Jesus died for your sins on the cross. He paid for our sins; we are saved by the Lamb of God, not simply by a sovereign decree. We are saved by faith, not solely by God's sovereignty. Calvinism represents a different gospel—a different religion.

Return to the heart of Christianity. Focus on the fact that Jesus died for our sins according to Scripture and that His actions fulfilled prophecy. The Old Testament scriptures prove that He is the Christ. You must have faith in Christ because that is the only way you can be saved. If you believe you are saved just because God chose you and think this allows you to live however you want or that your sins are a result of God's will, you have been deceived. You need to repent. Additionally, if you have never truly heard the Gospel, you may have been misled by an institutional church. Consider getting baptized again, this time in accordance with the truth.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

The Bible was Written from God's Perspective.

The Story of the Blind Men and the Elephant

Once upon a time, three blind men had heard of elephants but had never encountered one. Curious to learn what elephants were like, they asked to be led to one.

The first blind man approached the elephant and touched its side. He said the elephant is like a wall – flat and solid.

The second blind man reached out and felt the elephant's tusk. No, he contradicted; the elephant was like a spear—smooth and sharp.

The third blind man grabbed the elephant's trunk. You're both wrong, he declared. The elephant is like a snake—long and flexible.

Each blind man held fast to his own description, convinced he was right and the others were wrong. They argued, unable to agree on what an elephant was like.

The moral of the story:

The story of the blind men and the elephant is a parable that teaches us the importance of perspective. Each blind man experienced only a tiny part of the elephant. So they came to very different conclusions about its nature.

The story reminds us that:

Our understanding of the world is limited by our experiences. We can only see things from our perspective, leading to misunderstandings and disagreements.

It's essential to be open to other perspectives. Listening to how others see things, we can better understand the world around us.

The truth is often complex and multifaceted. There may be more than one way to understand a situation, and it's essential to consider all sides before making a judgment.

The Bible is Written from God's Perspective, Not Ours

God exists in eternity, encompassing the past, future, and the universe, both visible and invisible. God possesses knowledge of everything that has occurred and will occur in the future. There is no one comparable to God. God is incomprehensible to both humans and angels. Not even the angels can fully understand God. Not even the angels can:

- Imagine knowing everything that can possibly be known all at once, all the time.
- Imagine existing in all of eternity, encompassing past and future simultaneously.
- Picture being present everywhere in the universe, both seen and unseen, simultaneously.
- Envision possessing the power to create the entire universe with just a spoken word.

There is only one true God. All the false gods imagined by humans throughout the world's history combined fall short of having all these attributes. Even the angels, the most exalted creations ever made by God, do not possess these attributes. We cannot comprehend things beyond what our senses, thoughts, feelings, imagination, memories and experiences allow us to.

God is all-powerful, which means he can control all of us like robots. He can write the scripts of everything we do and say, just like those who write screenplays. He can also direct us like the director of a movie production. God can sit back like the audience in a theater, watching His masterful movie creation.

Die-hard Augustinians and Calvinists believe that God is the cause of everything that has ever happened, including sin, suffering, and death. Ultimately, they believe that God is to blame for all of it. They hold the belief that God has been controlling everything we have ever done or will ever do in the future from behind the scenes and that we have no free will and are powerless to resist His will.

I want to start by saying that God is capable of all that. He has the power to do everything Augustine and Calvinists believe about God. However, I will argue that this is not how the God of the Bible has interacted with us.

The last 6,000 years have served as a school to teach us about God's nature. The entire Bible is written to help us understand God better. The world is in darkness, and Jesus is its only light. Jesus sees everything clearly while we struggle in the dark, trying to make sense of our circumstances.

Everything that has occurred on Earth had to happen so that both angels and humans could understand whether God was controlling us like robots or whether we had free will.

God is wise, which means He is more intelligent than all of creation combined. In His wisdom, He planned before creation to show all the angels and mankind what He is like and to prove that He is not controlling us like robots.

God allows sin and suffering to exist. He allows Satan and wicked men to lie, murder, kidnap, and plot wickedness. God permits men to hurt themselves and others. Allowing sin to exist is different from causing sin and suffering to exist.

My grandmother endured a slow, agonizing 7-year decline due to Alzheimer's. Many would grapple with whether God allowed this or caused it. Many believe that if God truly exists and is good, He should have intervened to prevent such suffering.

Please recall the following information:

1. God exists in eternity, encompassing the past, present, and future, as well as the entire universe, including the visible and invisible realms.
2. God has complete knowledge of everything that has occurred or will occur.

This means that throughout the seven years my grandmother was suffering, God was with her, and God was with her at every stage of her life – as a child, a teenager, and a woman – all at once, simultaneously. From God's eternal perspective, all those moments in my grandmother's life were like grains of sand in an hourglass. Furthermore, God exists in every moment of eternity's future, including my grandmother's joyful and peaceful eternal life in the New Heavens and the New Earth. While Grandma was in pain, God was already with her in the New Earth simultaneously. Her death is not a problem for Jesus because He is the resurrection and the life.

At the beginning of this book, I referenced the story of the Blind Men and the Elephant to illustrate how Augustinians and Calvinists have approached the issue of God's Foreknowledge, Election, and Predestination over the past 1500 years. It's like the blind men trying to understand the elephant from their limited perspectives.

This situation is comparable to attempting to complete a 5,000-piece jigsaw puzzle while missing about 500 pieces right in the middle.

The Augustinians and Calvinists have overlooked the importance of the Book of Life and the other heavenly books opened during judgment in their examination of God's Foreknowledge, Election, and Predestination. If they had begun with an understanding of these books, Augustinianism and Calvinism might never have been developed by St. Augustine and John Calvin. The Holy Bible's teachings of the Book of Life and the other books opened during judgment completely refute these theories.

For 25 years, I have shared every verse in the Bible related to the Book of Life with highly skilled Calvinist apologists and, at times, with large groups of Calvinists, only to be met with complete silence and no rebuttal or response. I wonder why.

The teachings of the Bible about the Book of Life are simple and easy to understand, leaving no room for debate. Once we know and accept these teachings, it becomes evident that even the most skilled Calvinist apologists have no valid arguments. In boxing terms, the Book of Life is a knockout blow against Calvinism; it's a one-hit knockout! Regardless of how much time you give Calvinist apologists to come up with a response, there is none.

Even though I could create a one-hit wonder and hit a home run right out of the gate, let's thoroughly challenge this significant false teaching. Let's push it to all twelve rounds and defeat it in every conceivable way before delivering the knockout blow!

Augustine vs. Pelagius

A famous debate among Christians is whether we're inherently good from birth, inherently evil from birth, or somewhere in between. For theologians and historians, this debate may sound familiar from the time of Augustine and Pelagius and the discussion of whether unbaptized babies go to hell. Pelagius argued that babies are born good, while the Augustinians and Calvinists believe that babies are born totally depraved.

Okay, I can help you understand this. In the Garden of Eden, everything God made was perfect. However, Adam and Eve ate from the Tree of Knowledge of good and evil, leading to God's curse that they would die on that day. There has been a 1500-year debate about what would happen when they ate from the tree – whether they would learn both good and evil. Some people believe that babies are born with only a knowledge of good (as Pelagius said). In contrast, others, like Augustine and John Calvin, argue that babies are born with only a knowledge of evil, a concept known as total depravity.

In Genesis 3, it is stated that ever since Adam's fall, we have all been born with the knowledge of good and evil. It's not about favoring one over the other, as Pelagius favored the sight of good, and Calvin favored the sight of evil with total depravity. Both perspectives are wrong. This is a common tactic employed by the devil where only two sides are presented for debate, leading people to think they must choose one extreme. However, there is often a third side that goes unnoticed. The truth may lie in the middle, and the truth in this case is that we are born with a knowledge of both good and evil.

When we examine the examples in Romans 2, we see that some Jews were trying to attain righteousness by following the law. Still, they could not achieve it because it is impossible to keep the law perfectly. Despite their relentless efforts, even the Pharisees, who worked diligently to attain perfection, could not obtain the righteousness of God through the law. On the other hand, there were Gentiles who, although not saved, naturally did things by the law. Are unconverted people, by their nature, entirely depraved? No, these Gentiles—non-Christians who are not born again, not converted, or regenerated—by nature acted by the law. This tells us that there are good people in the world who, although not Christians, still strive to do good things.

In Acts 10-11, we find the story of Cornelius, a Gentile who did many good deeds, such as giving alms to the poor and building a synagogue for the Jews. Acts 11:14 mentions that Peter visited Cornelius to preach the gospel so that he and his household might be saved. Despite his good actions, Cornelius and his household had yet to be saved. They believed when Peter preached the word, and the Holy Ghost fell on them. They began to speak in tongues, marking their salvation. This story illustrates that even though Cornelius was a natural good man and followed the law as an unconverted Gentile, he still needed to be saved through faith in Jesus Christ.

As Calvin suggests, are people born totally depraved, or are they born wholly good, as Pelagius teaches? Neither is true. The correct answer is neither of the above. There's a third answer: we are born with the knowledge of good and evil because that's what the tree in the Garden of Eden

imparted to everyone born of Adam. We are all born with a knowledge of good and evil. Adam, who was created rather than born, only knew good. He would have only known good if he had not eaten from the tree of the knowledge of good and evil.

When discussing the nature of God and the nature of Christ, it's essential to be cautious since some aspects are mysteries. We shouldn't be too assertive or dogmatic about these topics. While we can understand these things in general, we can't comprehend them in the same detailed and mysterious way God does. We know that Jesus was born in the flesh and was a descendant of Abraham and King David. His flesh was similar to ours, and he faced temptations like we did.

The Psalms mention that God created the body Jesus was born with for Christ to do His will. God sent His son to fulfill His will, and in Christ's heart, the law of God was written. Christ did not know good and evil. He was born in sinful flesh like us but only understood good in his heart. I believe that from his birth in Bethlehem to his death on the cross, Christ obeyed the law of God perfectly. The critical difference between Christ and us is that he never sinned, unlike us. We must approach this topic with reverence as sacred and holy ground, as we may not fully comprehend these matters as profoundly as God does. However, we can be confident that Christ was born in the flesh, just like us, yet without sin.

We should not dedicate entire chapters of our books to specifics. Instead, let's stick to the teachings of the Bible, focusing on Christ - the son of God who descended from heaven, was conceived by the Holy Ghost in a virgin woman, and lived a sinless life with the law of God in his heart. One of the best ways to depict this is through the conversation between Jesus and Peter at the Sea of Galilee after the resurrection.

Suppose you look up the King James version and study it using the Strong's Concordance. In that case, you'll notice that this conversation in John 21 uses two different words for the word love. One is Agape, and the other is Phileo. Phileo is like feeling love, while Agape love is the love that God commands us. We are commanded to love God with all our heart, mind, soul, and strength and to love our neighbor as ourselves. That's Agape love. So, this isn't about affection or feelings, sympathy or compassion. This is something on a whole other level.

Here's how the conversation goes: Jesus asked Peter, 'Peter, do you love me?' Peter responded, 'Lord, you know all things; you know that I love you.' Then Jesus asked him again, 'Peter, do you love me?' And Peter responded, 'Lord, you know all things; you know that I love you.' Then Jesus asked him a third time, 'Peter, do you love me?' Peter was grieved because Jesus asked him the third time, 'Do you love me?' And Peter said, 'Lord, you know all things; you know that I love you.' This was not Peter boasting about how strong his love for Christ was.

We often hear the story of how Peter denied Christ three times and how Christ restored Peter three times. However, I believe this was a moment of Peter being humbled three times rather than Christ restoring him. This event occurred before Christ's ascension. We are born with a nature that understands both good and evil, but when Christ was born, he had the law of love in his heart from birth. He possessed Agape, a level of love consistent throughout his life. I believe that in his heart,

Christ had perfect Agape love for God and for man, and this love never wavered, not even for a second.

Before the temptation in the wilderness, what kind of love did Peter have? Did he have Agape love when Jesus called him to follow and he left his nets? What about after his conversion? What kind of love did Peter have then? Did Peter suddenly become perfect, sinless, and never again make a mistake after his conversion? Did he suddenly develop an absolute love for God and his fellow man? Well, that's not what happened.

Perfect Agape love is not received at baptism, the moment of first belief, or when saying a sinner's prayer. It is obtained at the second coming of Jesus Christ. The Bible teaches that one must be born again and experience this new birth. When you first believe in the gospel, repent, get baptized, and receive the Holy Ghost. Once the Holy Spirit is in your heart, you are sealed until the day of redemption.

Remember that not all your decisions will be perfect and without fault. Even with the Holy Spirit inside you, you still have desires for things you shouldn't desire and may do things you shouldn't do. These desires include lusting for things with your eyes, for physical pleasure, and for pride. These desires don't just disappear when you become a believer.

When the Holy Ghost comes into your heart and conscience, your past sins are washed and cleansed, and you experience peace with God. However, you still struggle daily between following Christ and giving in to the temptations of the flesh—such as the lust of the eyes and the pride of life.

You have the knowledge of good and evil. But now that you're born again, you have an awakened conscience. You have a clean conscience; it's purged. You're at peace with God. But when you violate your conscience, it troubles you. Before you were born again, your conscience was not pricked. After you are baptized, you have the Holy Spirit dwelling inside you, and you don't want to grieve the Holy Spirit anymore when you do something wrong.

If you are living in open rebellion and sinning against God, your conscience will bother you. This is what will happen if you're a Christian. You cannot continue to live in open rebellion, apostasy, and sin because your conscience won't let you. This is what it means in 1 John, which says that if you're born again, you don't sin. This is what it's talking about. You cannot sin. Why? Because your conscience won't let you continue living that lifestyle. It will bother you until you repent. It will prick and bother you, and you will have no choice. We must repent to go to bed with a good conscience. You must stop.

Before you were baptized, you may have had a conscience. You may have naturally done good things like Cornelius. However, those good deeds did not save Cornelius. The gospel saved Cornelius. He was saved after he heard the gospel and believed in it, and his whole household was also saved. It's true that Cornelius prayed, built a synagogue, and did many wonderful, good deeds. He always gave alms to people experiencing poverty. However, because of those things, Cornelius

will not be saved and go to heaven. He was a lost man, like the Gentile mentioned in Romans 2, who naturally did things according to the law. He was not totally depraved like the Calvinists say. Instead, he was a man who tried to listen to his conscience, not because of the law of Moses.

These are things that are mysteries. We don't know why some people listen to their conscience and some don't. But Cornelius listened to his conscience. He tried to be a good man. Because of this, God told Peter to preach the gospel to him. He believed the gospel, his whole house believed it, they received the Holy Ghost, they were baptized, and he and his entire house were saved. So, what is the answer to this age-old question between Augustinianism and Pelagianism? The answer is that they're both wrong. We're not born with only a knowledge of good, as the Pelasgians taught. We're not totally depraved and only have a sinful nature, as Calvin taught. Instead, we are born with a knowledge of good and evil.

Is it the same ratio or weight? Do we all have the same conscience? Obviously not. Some have a tiny conscience, or their conscience is totally seared. Others have a compassionate conscience. Sometimes, our values are different than other people's values. Sometimes, our conscience bothers us when it shouldn't. There's no law in the Bible or by God against something, but our conscience still worries about it. That's why we must recognize we must go to the Bible. Our conscience is not inerrant.

The conscience is a good guide, but it's not infallible. When you repent and get baptized, you'll receive the Holy Ghost. From that moment onward, strive to plant the seed of God deep in your heart. Pray and ask God to fill you with love.

Look forward to the day when Jesus will return and bestow upon you an Angelic body.

After the second coming, you will experience perfect Agape love, just like Christ. You will love God with all your heart, mind, soul, and strength, and you will also love your neighbor as yourself. You will be selfless and loving and do God's will because you delight in doing so. This will be your nature after the second coming. Until then, you will experience a struggle between your flesh and spirit. You will need to walk by faith, not sight because if you focus on your flesh, you will see that you are imperfect and still fallen. You will still know good and evil, and your conscience will bother you.

You will encounter the law, which may torment and scare you, and then experience the gospel, bringing comfort and peace. This will be your journey for the rest of your life. You will be walking on a narrow road between these two points.

And I want to encourage you to avoid getting caught up in mysteries. Today, we discussed a mystery, but the Bible reveals that we can know the truth. And the truth will set you free. The truth is that Adam ate from the Tree of Knowledge of Good and Evil. That tree gave all of us the knowledge of good and evil, not just one extreme or the other, but both. We know good and evil within us. Augustine and Pelagius were both wrong. We don't have to decide which one was right and which one was wrong. They were both wrong.

Infant Baptism, Original Sin, and Pelagianism Revisited

Today, we revisit the intriguing historical debate surrounding infant baptism, original sin, and the contrasting theological perspectives of Augustine/Calvinism and Pelagianism. This intellectual discourse, which has captivated theologians since around 412 AD, mirrors the enigmatic question posed by the devil in the Garden of Eden. Just as Eve's engagement with that question led to her deception, this debate challenges us to examine questions that never should have been asked.

Since its inception around 412 AD, the debate between Pelagius and Augustine on the concept of original sin has been a significant theological discourse. The crux of the argument was whether a baby is born sinful and should, therefore, be baptized for the remission of sins. This position, upheld for the last 1600 years, is the official stance of the Roman Catholic Church. It asserts that babies are born condemned and must be baptized into the Roman Catholic faith to be saved.

The Roman Catholic Church teaches that salvation is only possible through baptism into the Roman Catholic faith. This means that according to this teaching, individuals who are not baptized within the Roman Catholic faith are considered condemned and will face damnation, including prominent figures in the Protestant religion, such as Charles Spurgeon, Martin Luther, and John Wesley. This doctrine asserts that even influential preachers within the Protestant tradition are believed to be destined for hell due to their lack of baptism within the Roman Catholic faith.

The concept of original sin can be traced back to the story of Adam and Eve. According to this idea, Adam was not deceived after Eve ate the fruit but deliberately chose to die with Eve. He preferred to die with Eve rather than live in the presence of God Almighty. He prioritized fellowship with Eve over God and chose to love his wife more than God. This act of putting his wife before his creator was his original sin. The fruit itself was just a test; whether it was an apple or not is irrelevant. The sin lies in Adam choosing his wife, a creature, over God, his creator.

And God said, 'In the day you eat of it, you will surely die.' The Bible says that a day unto the Lord is as 1000 years and 1000 years as one day. The longest-lived human being recorded in the Bible is Methuselah, who lived 969 years. He never lived a full day, according to God's reckoning. We live on a planet that has a 24-hour cycle, but that is not the rotation of every planet in our solar system. There are different ways of measuring a day on each of the planets.

Heaven is believed to be a real place where angels dwell and where Jesus currently resides. It is considered as the capital of the universe. In the context of time, a day in heaven may be equivalent to 1000 years on Earth. This is based on the comparison that a day to the Lord is 1000 years and 1000 years like one day. For example, Methuselah lived to be 969 years old, just shy of 1000. If we lived to be 82 years old, we would live around 30,000 days. The Earth's rotation causes day and night.

Coming back to our discussion, let's talk about infants. We need to address whether the concept of sinful nature exists or not. According to the Roman Catholic Church, there is the belief in original sin, which leads to condemnation for everyone. On the other hand, according to the Protestant

perspective, all people die as a result of Adam's sin, but each person will be judged based on their own sins. So, the question remains, does sinful nature indeed exist?

The Churches of Christ deny the concept of a sinful nature, leaning towards the views of Pelagius, who claimed that there is no such thing as a sinful nature and that it is a myth. Pelagius also argued that there is no need for infant baptism because babies are sinless.

This issue has been a subject of debate for over 1600 years: are babies born with a sinful nature? And if so, should they be baptized to cleanse their sins? Some believe this is a question without merit and one that the Bible does not pose, suggesting it is best to leave it unanswered. The question of whether babies are born condemned is a divisive one planted by the enemy to sow discord and debate.

My stance is that babies are not born condemned. Here's my reasoning: all people, including babies, experience death because of Adam's sin. However, we will be judged for our own sins, not our ancestors' sins. We are not considered or condemned because of anybody else's sins. In its innocence, a baby has not yet sinned; it does not know right from wrong.

Alright, but a baby is still flesh and blood. Make no mistake; any mother will look at her child and say how beautiful, sweet, cute, and adorable it is. However, after a year of getting up in the middle of the night every night, she will recognize that the baby is awfully demanding. The baby looks up with a cute and pretty smile, which is its survival technique. If it weren't for being adorable and for that lovely smile, the baby would drive the mother crazy.

The constant demands of a baby - to be held, burped, talked to, changed, and cared for - are endless. Children four or five years old may tell lies or steal from their siblings. It is essential to teach children the values of honesty and respect for others' belongings throughout their childhood.

It is essential to teach loving and forgiving qualities and the values of Christian life. These qualities and values are not inherently in our nature and must be taught through example and correction. For instance, if a child misbehaves, they may need time to reflect on their actions. This is because we are born with human nature, which is corruptible. It's important to note that while infants are born with this human nature, it doesn't mean they need to be baptized or that they are destined for hell.

In 1 Corinthians 15, it is mentioned that at the last Trump, we will be transformed from corruptible to incorruptible. It's important to note that there is a conflict between the flesh and the spirit for those who are born-again Christians. For those who are not born-again Christians, the struggle is with the flesh. It's possible to outwardly appear suitable and receive praise from others yet inwardly be corrupt despite living outwardly ethical lives.

The pride of life is often referred to as the desire for recognition and validation from others. This can lead to outward displays of religious righteousness and good deeds to gain praise from people. However, seeking this praise does not equate to being without sin, being a saint, or being saved.

The pride of life is one of three negative traits described in the Bible, alongside the lust of the eyes and the desire of the flesh. Pride can lead to outward displays of religious behavior or good works to gain praise from others. However, it's important to note that seeking praise from others doesn't make a person sinless, a saint, or saved.

The question of whether babies go to hell has been discussed for centuries. This question is foolish and should not be a cause for concern. Babies do not go to hell because they are not accountable and have not sinned. They are not held responsible for Adam's sin, and their natural death is not a result of being in a condemned state. The belief that babies must be baptized in the Roman Catholic faith to avoid hell is a false teaching. The reality is that babies are born with corruptible flesh and are naturally self-centered. Despite this, they are innocent and are not condemned to hell.

As children grow, they go through a phase known as the terrible twos, during which they often say no as they learn the power of that word. With proper guidance, children may exhibit selfish behavior if their parents teach and correct them. Parents must instill in their children the values of right and wrong and guide them in making good choices while disciplining them when they make bad ones. Children are not fully accountable for their actions even at ages 4, 5, 6, 8, and 12. Although they may tell small lies or take things from their siblings, they are still learning and require guidance and correction from their parents.

In the Book of the Law of Moses, there are several examples of situations where the Israelites were only held accountable at age 20. This period is referred to as the age of accountability. For instance, in the wilderness, all Israelites under 20 who sinned died, while those under 20 were spared. Additionally, individuals were not allowed to join the military until they reached 20. This is just a tiny sample of the instances where the age of 20 held significance in ancient Israel. Until age 20, children lived with their parents and were under their authority. They were required to honor and obey their parents. In contrast, the parents were responsible for teaching them the law of God and disciplining them when necessary.

The birth of a baby with corruptible flesh and blood is not an insult but a reality that applies to all of us. According to Jesus, to enter God's Kingdom, we need to be born of water and spirit, which means we all need to be born again. The new birth cannot be forced upon infants by simply sprinkling water on their foreheads.

Jesus instructed his disciples to go and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit and teaching them to observe all that he had commanded.

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and Earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

All right, so if you're going to be baptized in the name of the Father, Son, and Holy Spirit, you need to be taught all the commandments of Christ and be willing to observe them. Little infants can't remember a single commandment of Christ, so you can't teach them to observe the teachings of Christ, which is a prerequisite to baptism. Another prerequisite is belief. In the Bible, the eunuch asked Philip, Here's water. What prevents me from being baptized? Philip replied, If you believe with all your heart, you may. The eunuch then said, I think that Jesus Christ is the Son of God, and they went into the water, and Philip baptized the eunuch.

Acts 8:35-39 Philip opened his mouth and began at the same scripture, and preached to him Jesus. And as they went on *their* way, they came unto a sure water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. When they came out of the water, the Spirit of the Lord caught Philip away, the eunuch saw him no more, and he went on his way, rejoicing.

It is essential to recognize the need to be taught to observe all Christ commanded, including repentance. This requires turning away from one's path and following Christ's example.

Before being baptized, it is essential to decide to repent and begin following Jesus consciously. Infants cannot make this decision and hence cannot be expected to turn towards Jesus or follow his teachings.

What about the debate between Augustine and Pelagius? This was a pointless debate that should never have been addressed. The fact that rational people have spent 1600 years debating this issue shows how foolish even the wise can be. Do babies burn in hell? What a silly question.

The book of Isaiah describes how a baby grows up to 100. Does that mean a baby will die at 100 years old in heaven? No, it doesn't. In the Old Testament, people lived to be 900 years old before the flood. At what age did people mature? Before the flood, when people lived to be 900 years old, how old were they when they finally matured? Today, people mature around the age of 20. Before the flood, it was around the age of 100. That's when a person before the flood matured, became an adult, around 100, and goes on to live 900 years old. So, the Book of Isaiah describes in heaven that babies will grow to 100; they will experience childhood in heaven. These babies have eternal life on the new Earth.

What about babies that were aborted? What about babies that die at birth? What about babies that died before the age of 1, for whatever reason? The Bible describes these babies as those that will grow to 100. I believe they will experience infancy, childhood, and adolescence, all in heaven, until they reach maturity, around 100. And then they will stay that age forever and ever and ever. And why not?

Not because they were baptized at birth. But because they were not accountable for Adam's sin. Which means, yes, that's right. I am denouncing, renouncing, and denying anybody is going to hell because of Adam's original sin. Romans 5 teaches that we die a natural death because of Adam's sin. But every person who is in the lake of fire, who is punished forever and ever and dies the second death, will die doing so because of their sin.

Little infants have not sinned. They have corruptible flesh, just like you and me. They're selfish: "Me, me, me, me, me." They must be taught, corrected, and shown the way from early childhood through adolescence. They need to learn the commandments of Christ and how Christians ought to behave. When they reach the age of accountability, understanding, and belief, they can confess Christ and get baptized.

Ask and Receive

Alright, we just listened to an article about foreknowledge and free will. Some churches favor free will, while others are Calvinist and deny that we have free will. I'm not a Calvinist, but I'm not 100% in the free-will camp. What I mean is that I think this issue is not black and white. The scriptures present a more complex view than just one side or the other.

The Gospel of John 1:12-13 states that when we experience spiritual rebirth, it is not due to our lineage or ethnicity. Being born again is not a result of being Jewish. It also emphasizes that this rebirth does not result from human will or effort. This is a crucial point to understand. It means that no matter how strong our determination is, we cannot bring about our spiritual rebirth. Therefore, even for those who believe in the power of free will, we can't save ourselves through sheer willpower.

It doesn't work that way. We're born again of God. Additionally, John 6 says that no one comes to Christ unless the Father draws him. So, we can't come to Christ simply through willpower. When searching for Christ, the Bible describes us as striving to enter the narrow way. We can strive, but accomplishment happens by grace.

The Calvinist, or Reformed, position is that we are entirely dependent on God's grace for being born again, becoming elect, and being saved. It's all by grace when we come to Christ. I wholeheartedly agree with these things.

However, I do not align with the Reformed or Calvinist camp. Let's consider someone entirely unregenerate and lost who then hears the gospel.

The Scriptures tell us that everyone hears the gospel, and there are four different responses. The seed of the gospel could fall on stony ground, thorny ground, or good soil. One day, while driving for Uber, I had a passenger who was under the influence of alcohol. He believed he was beyond salvation because he had sinned past the day of grace. I told him about the promise of Jesus, who said, "Ask and you will receive, seek and you will find, knock and the door will be opened unto you."

I believe that Jesus died for the sins of the entire world. Some people, like the Calvinists or the Reformed, believe in a limited atonement, meaning that Christ only died for the elect. However, I don't believe in limited atonement. I believe that Jesus died for the sins of the whole world. I once had a conversation with a drunk passenger in the back seat while I was driving for Uber. I told him that if he felt like he had sinned past the day of grace, he could still attain eternal life by simply saying a few words. He needed to cry for help and say, "Dear God, help me in Jesus' name." It was as simple as that.

I believe anyone can call out to the Lord in the name of Jesus, and God will respond. A person cannot save himself or cause himself to be born again. A person's free will can't get him across the finish line of salvation. I believe that he needs the grace of God. But I think a person can ask God for

help in the name of Jesus. A person can come to God and say, "I need salvation. I am a sinner. I need help."

You may know someone who is a drunkard and is a slave to alcohol. Anyone can call out the name of Jesus and say, "God help me in the name of Jesus." If you're a drug addict, if you're addicted to drugs, you can say, "God help me in the name of Jesus." If you're addicted to any kind of pleasure, such as sex, you can say, "God help me in the name of Jesus." Can you change your heart? No. Can you change your desires and what you want? No. Jesus said that if you sin, you are a servant to sin. So, you can't change your heart.

You can't suddenly make yourself stop doing something wicked just because your heart isn't in it. You're a slave to it, whether it's alcohol, drugs, sex, or covetousness. You need God to change your heart and God's grace to do that for you. However, we do have the power to pray and ask God for help. You can pick up the Gospel of John and start reading it. For instance, in John Chapter 2, Jesus changed water into wine. Let's say you're an unbeliever and don't believe in miracles. It's not too late. You can pray and ask God to help you trust and believe in Jesus.

If you don't believe in miracles, it means you don't believe Jesus walked on water, healed the lepers, or rose from the dead. According to Scripture, you don't have salvation without this belief. You can't force yourself to need a miracle; you need a conversion with God's help. If you are an unbeliever, you're lost according to Scripture, but you don't have to stay in that condition.

You can go to God and say, "God, help me in the name of Jesus." Jesus said, "You can ask anything in my name." The Epistles of John clarifies this by stating that if we ask anything according to God's will, we will receive it. We know that it is God's will for us to believe in Jesus Christ and to trust in Him. However, we can't do this through sheer willpower or trying hard. We need God's grace and His power in our lives. The difference between what I'm saying and what Calvinists or the Reformed teach is that you have the power right now. Whoever is listening to this, you can ask God for help, and if you ask in the name of Jesus, God will help you.

If you want to have faith in Jesus, it means believing in the virgin birth, his 40-day fast, his baptism in the Holy Spirit, and the 35 miracles he performed. It also means accepting that he was crucified for your sins, resurrected from the dead, and has been alive for over 2000 years, existing eternally as the eternal God.

If you're struggling to believe that Jesus is the creator of the universe, as the Scripture says, you may be experiencing unbelief. It can be challenging to accept something so incredible, primarily if you've been taught evolution in school and have been influenced by science that contradicts the supernatural. The good news is that you can tackle this belief with God's help. You don't have to force yourself to believe through sheer willpower.

You can ask God for the gift of the Holy Spirit to convict you of sin, righteousness, and judgment so that God can change your mind. The new covenant is that God will give you a new heart. You have to be born again. And if you recognize that you are not born again yet and want to be, you can pray,

"God, help me in the name of Jesus. Change my mind. I have a mind full of unbelief. I don't believe those 35 miracles. But I want to. Change my mind. I don't believe in the resurrection, but I want to change my mind in the name of Jesus."

That's not salvation through willpower. It's praying; it's called prayer, and anyone can pray. If you are a lost unbeliever and believe you've sinned past the day of grace, you can pray in the name of Jesus, and God will honor and hear that. God is in the business of changing hearts and people. The biggest sin in the Bible is not homosexuality, sexual immorality, stealing, or idolatry.

The greatest sin of all is unbelief. We need to have our minds changed and have faith. Even if you have been a Christian for many years and still struggle with unbelief, you need to pray. You need to confess to God that you have unbelief and ask Him to change your heart because God is in the business of changing hearts.

Election & Predestination

Today, we will discuss election and predestination, focusing primarily on the book of Romans. The discussion revolves around Christ, the Gospel, and Abraham's faith. The first chapter of Romans introduces the themes of believing and faith, explaining how they can save Jews and Gentiles. The entire context of Romans deals with the relationship between Jews and Gentiles and the issue of the law versus faith.

It is essential to consider Romans 9's context in light of the preceding eight chapters. In Romans and Galatians, the text discusses the promise conveyed in the Scriptures and explains that our connection to Abraham stems from faith rather than lineage. According to the Scriptures, our link to Abraham is not based on physical descent but on faith.

In Romans, we are introduced to the comparison between those seeking justification through adherence to the law of Moses and those who are justified by faith, like Abraham. In Romans 9, a story unfolds, but before we delve into that, let's consider the promise. The faithful children of Israel are not those of flesh but those of promise.

The promise mentioned refers to a progression of ancestors of Christ, starting with the woman in Genesis Chapter 3, then moving on to Abraham, Isaac, Jacob, Judah, the seed of Jesse, and finally, King David. Over time, the promise became increasingly narrow, ultimately leading to the identification of Christ.

The promise always focused on Christ. Abraham believed God, and it was accounted as righteousness for him. What did he believe? He believed in the promise that all the nations of the Earth would be blessed through his seed (the Christ). His faith was in the seed (the Christ). He trusted in the promise of the anointed one, the Christ. Today, we're discussing election and predestination. I will guide you through the scriptures and help you see the big picture.

The theme mentioned spans from Genesis through the Gospels into the Book of Romans and is always centered around Christ. Christ is the Elect, the anointed one, and the chosen one. He's the one God chose to sit on his throne, as the Bible states. According to the flesh, the children are not the heirs. It's those who have faith in the promise, who are believers in the seed, which is Christ, who are Abraham's children and heirs according to that promise.

Alright, so that's the issue at hand. When we reach Romans 9, we'll encounter the concept of Israel as the Elect. They did not believe and rejected righteousness through faith. Instead, they sought righteousness through the law. As a result, the Gospel was made available to the Gentiles. When Paul wrote the Book of Romans, this was a significant issue. The problem was that Jews were persecuting the early church, which meant the Jews were the first to persecute the Christians. They were distraught with Paul.

God allow Gentiles into the Christian Church by faith. Paul preached that Gentiles didn't have to be circumcised or keep the law of Moses to be saved. Instead, they could be saved by faith in Jesus, who is Christ.

The main issue in Romans was about the salvation of Jews and Gentiles -whether it was based on nationality or available to everyone through faith in Jesus. This is what Paul is addressing in Romans 9, not Calvinism or determinism. It's important to discern this from what Paul is talking about.

The Gospel is about salvation through faith in Jesus Christ. Calvinism, on the other hand, teaches that you have no part to play. It's all up to God. Whether God shows respect for you and chooses you, if he chooses you, you're saved. If he didn't choose you, you are damned, and there's nothing you can do about it. Calvinism is an entirely different story than what we read in the Bible.

So, let's consider the entire story. God chose Abraham, Isaac, and Jacob. From Jacob's children, he picked Judah. Then, from Judah, he selected the family of Jesse, and from Jesse's children, he chose David. The seed line continued, and David chose Solomon to inherit his throne. However, the promised seed did not come through Solomon but through King David's other Son, Nathan. Jesus is that promised seed.

Jesus was born as a descendant of King David and a descendant of Abraham. Abraham believed in the promise that one of his seeds would come and all the world's nations would be blessed through his seed. Abraham believed, and it was counted to him for righteousness. Today, we have the exact same scenario. Like Abraham, do you believe in the promised seed that would bless all the world's nations?

This is the issue: it's not about determinism or whether God chose you. It's about who God did choose. He chose Jesus. Jesus is the anointed one. Jesus is the Son of God. God chose Jesus to sit on King David's throne forever. Abraham believed in that promised descendant, which was counted to him for righteousness. King David also believed in that promise. He believed that one of his seed would sit on his throne forever. This is not about you and me.

It's not about whether God elected or chose us. He chose Jesus and everyone who believes in Jesus. Whoever calls on the name of Jesus will be saved. That's the message of Romans—about righteousness through faith in Jesus Christ. It's not about adhering to the law, relying on works of the flesh, or being born in the right nation. Today, the promise given to Abraham has come true. People from all countries can believe in the seed of Abraham and be blessed.

Let's move forward and talk about the promise of salvation. Salvation is based on God's promise and how Jesus fulfilled that promise. If you believe in God's promise, have faith that Jesus fulfilled it, repent, and get baptized, you will be saved. Eternal life is not gained through following the works or laws of Moses but through faith in Christ.

Calvinism is an entirely different religion. Sometimes, Calvinists speak positively about the Gospel, Christ, righteousness by faith, and what Christ did on the cross and his blood. I wholeheartedly agree with whatever the Calvinists say about the Gospel, the cross, and righteousness by faith.

So, to be clear, I agree with many things that Reformed and Calvinists teach. That's the same Gospel that Lutherans and Baptists teach. What I am speaking against is Calvinism, which is called TULIP.

TULIP is not the Gospel; it is an entirely different religion. Today, I was hoping you could step back and hear about the promise of Abraham's faith.

I want you to see how this narrative is laid out in the Book of Romans, and you have to take that narrative into context when you read Romans 9. So, let's begin.

The narrative begins in Genesis 3:14-15, which says that the seed was promised to be born through the woman. That meant somebody. Out of the billions of people that would come after Eve, one of that seed would be the seed.

Ever since Adam and Eve, some have had faith in the promise that a seed would come to bring salvation.

Was it Cain? No, Adam and Eve were disappointed. Was it Abel? No, Abel was killed by Cain. They were disappointed. Maybe it's Seth. Generation after generation, they looked for the seed. And when it came down to the time of Christ, Christ fulfilled that promise, as stated in Galatians 4. But when the fullness of the time came, God sent forth his Son, made of a woman, made under the law.

The Bible states in Isaiah 7:1-4 that a virgin will conceive and bear a son, and he shall be called Emmanuel.

Out of all the women that came after Eve, the woman who was going to bring forth the seed was to be a virgin. That woman was Mary, who was married to Joseph. She was impregnated by God, not by Joseph. Her birth occurred while she was still a virgin, according to the testimony of Scripture.

Do you believe the promise? It goes against all reason, against all logic. It's impossible. A virgin can't conceive and bear a child. But Mary did. Do you believe the promise? The Bible says that Abraham believed in the Lord, and he counted it to him for righteousness. It was always about faith. Genesis chapter 15:4-6 says, so shall your seed be, and that's when it says he believed in the Lord and it was counted to him for righteousness. It was immediately after the promise, so shall your seed be.

Romans 4:3-6 teaches that Abraham believed God, and this was counted to him for righteousness. Abraham had faith in the coming of a promised seed. Although he built altars and made animal sacrifices, he knew he was not saved by the blood of animals. He knew that one day, the promised

seed would come to crush the head of the serpent. Galatians 3:6-14 reaffirms that Abraham believed God, and it was counted to him for righteousness. In verse 14, it states that the blessing of Abraham might come upon the Gentiles through Jesus Christ and that we might receive the promise of the Spirit through faith.

Do you want to receive the blessing of Abraham? This blessing is not given to those who rely on physical lineage, circumcision, or trying to follow the law of Moses to earn righteousness. Instead, it is given to those with faith, just as righteousness was credited to Abraham because he believed in God. If you believe in Christ, His righteousness is credited to you through that promise, in the same way it was with Abraham. The Bible teaches us that the promised descendant would come through Abraham (Genesis 17:7-8), I will establish my covenant with you and your seed after you.

Today, we no longer need to undergo physical circumcision as it was practiced by Abraham and the Jews. Instead, we believe that God wants to circumcise our hearts through faith without the need for physical circumcision. The covenant given to Abraham stated that it would be between God and Abraham. This covenant would continue from Abraham's time to his seed, and the covenant would be carried through his seed. In Genesis 26:3-4, it is said that all the nations of the Earth would be blessed through his seed – a reference to Jesus. The Bible tells us that Jesus is the Christ and the Son of Abraham (Matthew 1:1; Matthew 1:17). Jesus is the promised seed. Galatians 3:16 clarifies that the promise was made not to multiple seeds but to one – Christ. When discussing election and predestination, it's essential to understand that the chosen one is Christ and, in a broader sense, Israel.

The supreme Elect, the ultimate Elect in Scripture, the one chosen by God, is Jesus Christ. He is the anointed one. The focus is on Jesus and those who put their faith in him. Abraham's seed are heirs according to the promise. Only those who believe in Christ are counted as Abraham's seed now.

The Bible teaches us that Abraham's belief in the promised seed resulted in him being credited with the righteousness of faith. If you also believe in the promised seed of Abraham, you can become a child of Abraham and an heir of salvation by putting your faith and trust in Jesus. This narrative begins in Genesis with the promise in Genesis 18:18 and 22:18 that all the nations of the Earth shall be blessed in Him and through His seed. This promise concerns Christ, the chosen one, the Son of God, and the promised heir sitting on David's throne.

If you believe that Jesus is the Son of God and Christ, the anointed one chosen by God to reign forever, then you will have eternal life. You don't need to question whether you are among the chosen ones. This is a distraction. The real question is, do you believe that Jesus is the chosen one and the Son of God? It's not about having faith in yourself or whether God specifically chose you. It's about having faith in Jesus, whom God has chosen. Or, as it is said in Galatians 3:29, 'If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.'

Do you desire to be among the Elect? Do you long to be chosen by God? It's not about passively waiting but having faith in Jesus Christ as the Son of the living God. This message is the essence of

the Book of Romans—it doesn't matter if one is a Jew or a Gentile. The Gospel is the power of God for salvation to all who have faith, regardless of their background.

The Book of Romans is about helping believers understand the difference between Jews and Gentiles. It emphasizes that salvation is not based on lineage or obeying the law but through faith in Christ. In Chapter 9, it discusses how Gentiles are included in the family of God along with Israel. The book also explains that God's mercy extends to all, and everyone who calls on the name of the Lord will be saved, regardless of whether they are Jewish or Gentile. The message of Romans is about uniting believers in Christ and breaking down the barriers between Jews and Gentiles, just as the wall between Israel and the Gentiles was torn down through the crucifixion.

Ephesians, Chapter 2 talks about the breaking down of the wall between the Jews and the Gentiles. It emphasizes that now anyone who puts their faith in Christ can be saved, not just the Jews who previously had exclusive access to God's oracles and covenants. The Gentiles, who were once without God and hope, are now included through the breaking down of the wall separating them from the Jews. In Romans 11, the Gentiles are described as being engrafted into the Tree, symbolizing their inclusion. The key theme is that salvation is no longer attained through the law but through faith in the promised seed of Abraham.

Galatians 3:29 says, If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. This promise was passed down from Abraham to Isaac.

Abraham had more than one Son. One of his other sons was named Ishmael. Today, there is a significant conflict between Ishmael's seed and Isaac's seed in the Middle East. Both Ishmael's seed and Isaac's seed claim to be the chosen ones and the true heirs of the promise given to Abraham. The promise came through Isaac and was to Abraham's seed, specifically to one descendant, Jesus Christ. The Ishmaelites in the Middle East Today reject Jesus as the Son of God and as the promised descendant of Abraham.

The only way to be saved is through faith in Jesus Christ. So, the issue is not about Ishmael versus the Israelites or which Son it came through (Isaac). The promise was made to the seed, and that one seed was Jesus Christ. They knew the promised seed would come through Isaac at a future point in history, so they waited for the promise. They had two sons: Jacob and Esau. The question was whether Jacob or Esau was chosen or if they would be the next step in the ancestry of the Promised Seed. The story of Genesis is filled with the continued wrestling over who would be the promised one, including the wrestling between Jacob and Esau from the womb.

At that step in Christ's lineage, there was uncertainty about who it would be. Would it be Jacob or Esau? In Romans 9, the Bible states that God loved Jacob and hated Esau. The promise of the seed was given through Isaac and then through Jacob. Numbers 24:17 also mentions a prophecy about a star coming out of Jacob and a scepter rising out of Israel, and Jesus fulfilled this as the seed of Jacob.

Luke 3:34 states that Jesus was the Son of Jacob, the Son of Isaac, the Son of Abraham. Genesis 49:10 predicts that the Messiah's lineage would come through the tribe of Judah. This means that the other 11 tribes were not in line to be the ancestors of the Messiah. From Genesis 49 onward, the tribe we need to focus on is Judah. The prophecy in Genesis 49:10 highlights that the scepter would not depart from Judah until Shiloh came, and the people would gather through him. This prophecy points to the blessing of all nations through the seed that comes through Judah. Revelation 5:5 confirms that Christ fulfilled this prophecy as he was from the tribe of Judah. It is mentioned in Revelation 5:5, Behold, the Lion of the tribe of Judah, the Root of David, has conquered.

In Isaiah 11:1, it is prophesied that a descendant of Jesse will come forth as a redeemer. This descendant is likened to a branch growing from Jesse's roots. The Gospel is not about certain Gentiles in Scotland who claim to be chosen, as is associated with John Calvin and his lineage, which trace back to Saint Augustine. Instead, the Gospel is about Jesus as the chosen, Christ, and anointed. It focuses on those who have faith in him and those who do not. Salvation is attained through faith in Christ, not a predetermined divine decree.

Read the Book of Romans, the entire Book of Romans. It is about faith. Believing in God's promise and believing Jesus is God's Son who fulfilled that promise. Strive to have faith in Christ. That's what will save you, not sitting around hoping that God chose you.

All right, let's keep moving. The Bible tells us that the seed would come through King David. It says in Jeremiah 23:5, Behold, the days are coming, says the Lord, that I will raise unto David a righteous branch. And the king shall reign and prosper and execute judgment and justice in the Earth. It says in Romans 1:3 that Jesus fulfilled that promise as he was the seed of David. Romans 1:3 states that concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, Today, we're discussing Romans and the concept of the Elect. During the time of Jesus, who was considered the Elect? In Isaiah 45:4, it is mentioned for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Israel, not the Scottish Gentiles in the 16th century, was considered the Elect of God in the four Gospels. When Jesus spoke of the Elect, he was referencing Israel, God's chosen people. God's covenant on Mount Sinai established Israel as the Elect, selected through Abraham, Isaac, and Jacob.

So, when you read in Matthew 24:22 about the Elect's sake or 24:24, if it were possible, they shall deceive the very Elect. At the time, Jesus said that the Elect were not Scottish; they were Israel. In Luke 18:7, shall not God avenge his own Elect. Jesus said to go instead to the lost sheep of the House of Israel, and in Matthew 15:24, he said, I am not sent, but unto the lost sheep of the House of Israel. This was when Jesus was alive before he went to the cross and tore down that wall.

The Elect, and the only Elect, was Israel. When we read Romans and Ephesians, we must understand that the Elect refers to Israel and not the Scottish Calvinists in the 16th century. Jesus

said he was sent only to the lost sheep of the House of Israel. The woman who approached Jesus mentioned that even the dogs get to have some crumbs that come off the Elect's table. Jesus recognized her faith and gave her what she asked for. At that time, he was the Christ promised to the Jews, not to the Gentiles.

And he fulfilled the law. He lived under the law and was born under the law so that he could redeem those who were under the law. Those who were under the law were the Elect. If you start by reading about the Elect, the election, and the chosen, and think it's talking about the Presbyterians in Scotland in the 16th century. You are starting at the wrong place -the Elect refers to Israel.

Please listen very carefully to the message of John the Baptist. I'm going to tell you that it utterly refutes Calvinism. There's no way to remain a Calvinist after understanding these verses. When he saw many of the Pharisees and Sadducees, considered the Elect, coming to his baptism, he said to them, You offspring of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that God can raise children for Abraham from these stones. The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire. I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.

John the Baptist addresses the Pharisees and Sadducees, who are devout followers of the law of Moses. However, he cautions them not to rely solely on their lineage as the seed of Abraham. In other parts of the Bible, it is mentioned that those who have faith are the true children of Abraham, regardless of whether they are Jewish or Gentile. Despite their commitment to the law, the Pharisees and Sadducees rejected Christ and failed to bear fruit due to their lack of faith. Instead, they attempted to seek righteousness through the law.

This passage discusses the content of the Book of Romans. It talks about Jews who are trying to follow the law, but they are not producing good results. When the promised seed to Abraham arrived, they denied Christ. The Pharisees and the Sadducees rejected Christ. Let's examine the message that was delivered. I'm warning you that if you follow John the Baptist's teachings, you cannot continue to adhere to Calvinism. Your entire belief system is about to be challenged.

Why? Because the Jews are the chosen people. God had chosen Israel, and there's no debating this. Good luck trying to debate whether or not God had chosen Israel or if Israel was the chosen people. John the Baptist said God can raise children unto Abraham from stones. What was he talking about? Who are these stones? In the Book of Romans and the Book of Ephesians, we have Gentiles who were raised to be children of Abraham. In the Book of Galatians, we also have Gentiles who were raised to be children of Abraham. How? Through faith in Christ. So, after the cross, Jesus tore down that wall.

The promise is now available to every nation. Jesus said to go and teach all nations, baptizing in the name of the Father, the Son, and the Holy Ghost. We can now bring the Gospel to every country, including South Africa, Europe, the Philippines, South America, and the islands. We can confidently say that if you believe in Jesus, he is the seed promised to Abraham, and you, too, can be blessed. Righteousness was imputed to Abraham because he believed God. Suppose you believe that Jesus is the Christ, the chosen one, the anointed. In that case, it doesn't matter how far away an island you're living on or how completely Gentile you are; there's no possible way there's any Jewish blood in you. Salvation is for you if you'll just put your faith in Christ.

John the Baptist said, 'God can raise children unto Abraham from these stones.' He warned the Jews, including the Pharisees and the Sadducees, who were more rigidly trying to keep the law of Moses than any other generation in Israel's history. He warned them that the ax was already at the tree's root.

I warned you, Calvinist, you're not going to like it. According to Calvinism, it's impossible to be cut off if you are elected. Calvinism teaches that if you believe God's sovereign will chooses you, you cannot become unchosen, and you cannot lose your salvation. However, we see an example of John the Baptist warning the Elect, the chosen nation of God, that they can and will be cut off, which seems contradictory to the idea of being unable to be cut off if elected.

It is definitely possible for the chosen ones to lose their salvation. Before you turn to other verses, carefully consider the message of John the Baptist. It's a challenge to still hold on to Calvinism after doing so. Good luck!

The Elect, be warned. Are you the Scottish seed of the 16th century? Presbyterians? Reformed? I'm giving you the message of John the Baptist. The axe is laid unto the root of the trees. If you boast that you are the Elect, if you're trusting that God chose you, you say, I can't lose my salvation.

Today, I am sharing John the Baptist's message. The axe is laid at the root of the trees. John warned the chosen ones that they could be cut off if they did not repent. What would cause you to be lost if you were chosen? John the Baptist's message said that every tree that does not bring forth good fruit is cut down and thrown into the fire. Are you a descendant of Scottish people from the 16th century and considered chosen? The same message applies to every tree that does not produce good fruit - it is cut down and thrown into the fire.

John the Baptist said that God will burn the chaff with unquenchable fire. However, some people believe that this doesn't apply Today or to Calvinists, as it was spoken before the cross by John the Baptist.

Jesus, in the parable of the Sower, talked about four different types of soil: the wayside, the stony ground, the thorny ground, and the good soil. Those on the wayside hear the word but do not understand it, so they do not bear fruit. The ones on the stony ground hear and believe for a while, but when faced with persecution, they fall away and do not bear fruit. In the case of the thorny

ground, they hear the word but are not converted; the cares of the world, the deceitfulness of riches, and the pursuit of pleasure choke the word.

They don't bear fruit. What is the common factor between the wayside, stony, and thorny ground? All three hear the word. There's no excuse. They all heard. But all three don't bear fruit. What about the good soil? The good soil hears just like the other three. The difference is that they understand, believe, and keep the word. What does it mean to have faith in Jesus? We just found the answer. It's not just belief; the devils believe, and they tremble. So sit up and pay attention: **What sets the good soil above the rest is understanding, believing, and keeping what you hear.** That's the good soil. They understand, believe, and keep, and let's remember, only good soil bears fruit, some 100, some 60, some 30-fold.

John the Baptist's message is a warning to produce fruit that shows true repentance. It's a message about repentance and bearing fruit. Four types of soil are mentioned, with three of them failing to produce any fruit. John the Baptist cautioned the Elect, Israel, that if they don't bear fruit, they will be cut off, just like trees being axed at the root and thrown into the fire. Even the chaff will be burned with unquenchable fire. This message is still relevant. It's important to carefully listen to the message of Jesus, which emphasizes the same theme of producing the right fruits as a sign of repentance. Did Jesus teach the same thing? He also said that every tree that does not produce good fruit will be cut down and cast into the fire. Whether it's the tree representing Israel or any chosen individual, if they fail to bear fruit, the axe is ready to cut them down. This is what Romans 9 through 11 discusses -the two trees, the natural tree being Israel and the wild olive tree being grafted in. The tree that bears fruit is the one that survives, while the one that doesn't bear fruit is the one that gets cut off.

When the Book of Romans was written, massive numbers of Gentiles entered the church. They were being told that they could be justified in all things through faith in Christ, by which the law of Moses could not justify anybody. The issue was that Gentiles were becoming Christians through faith in Christ, while there were Jews who were still trying to get right with God through the law of Moses. Surprisingly, it was the Gentiles who were bearing fruit. At the same time, the Israelites, who thought that righteousness was through the law, never achieved that righteousness.

John the Baptist warned Israel, the nation of Israel, the chosen people, the Elect. He warned them that they did not bear any fruit and that the axe was now laid at the trees' root. Then you get to Romans 11. You have that, Tree. How is it now? The Gentiles are now being grafted in. Let's continue. I want you to see this is the message of Romans.

Jesus warned in Matthew 7:15-20 to beware of false prophets who may appear good but are actually deceitful. He compared them to wolves in sheep's clothing and said that you can recognize them by their fruits, just as you can't gather grapes from thorn bushes. So, Jesus wasn't just referring to outward behavior, as the Pharisees' outward behavior was very polished. Still, their inner selves were not aligned with their outward appearance.

He said inwardly, 'They're corrupt. They're dead men's bones.' So what was he warning about when he was talking about their fruits? Jesus said, 'Beware of the leaven of the Pharisees and the Sadducees and Herod. Beware of the leaven.' And then they understood that he meant the doctrines of the Pharisees. Alright, you'll know them by their doctrines. Are they teaching another gospel? Jesus said, 'Do men gather grapes of thorns, figs, and thistles?' You'll know them by their fruits. Do false gospels bear good fruit? Even so, every good tree brings forth good fruit, but a corrupt tree produces evil fruit.

Jesus warns us to beware of the fruit of the false prophet. According to Jesus, can the Gospel of a false prophet bring forth good fruit? Every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit. The true Gospel always brings forth good fruit and the hearts of those who hear, understand, believe, and keep it.

The parable of the Sower teaches us that if we want to bring forth good fruit, we need to hear and obey. Those who hear and obey are like a man who builds his foundation on rock, while those who hear but do not obey are like a man built on sinking sand. The good soil represents those who hear and keep what they hear. Jesus tells us that every tree without good fruit will be cut down and thrown into the fire. The only tree that can bring forth good fruit is the Tree of Life, and the Tree of Life is understanding the true Gospel. The Gospel is the power of God leading to salvation for everyone who believes, whether you are a Jew or a Gentile, elect or not the Elect, part of the chosen nation or a Gentile.

Let's keep moving. Jesus tells us in John 15:1-6 that he takes away every branch in me that does not bear fruit. It is important to remember that Israel was the olive tree in Romans 11, but they did not bear fruit. Jesus also warned about the fig tree that did not bear any fruit. In John 15:1-6, Jesus says, **"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away."** It's important to reflect on our beliefs. Do we trust specific historical figures or doctrines such as John Knox, John Calvin, or Augustine? The core message is that we should rely on something other than being chosen or elected. Instead, we should focus on bearing fruit in our faith.

Romans 11 talks about the Elect and the true olive tree. The Gospel started with the chosen nation, Israel, and then spread throughout the world to every nation, including people who were not initially chosen. In John 15:6, it says that those who do not remain in the faith will wither and be thrown into the fire. It warns not to rely solely on being chosen but to produce good fruit through repentance.

1 Peter 4:17 says, "What shall the end be of them that obey not the Gospel of God?" The Gospel of God is about the good soil—those who understand, believe, and bear fruit. On the day of Pentecost, the Holy Spirit came down, and 120 people in the upper room began to speak in different languages. People from 16 different dialects heard the Gospel, and 3000 responded by faith. They asked Peter what we should do. Peter preached the same message as John the Baptist and Jesus—urging them to repent, be baptized, and receive the Holy Spirit. He emphasized that this promise is for everyone, no matter how far away they are.

We began Today's discussion by discussing election and predestination. We started by emphasizing the promise that the seed would come through the woman, through Abraham, through Isaac, through Jacob, through Judah, through Jesse, and through King David and that Jesus is the Christ. Belief in Jesus grants eternal life, while disbelief leads to condemnation. The Pharisees and the Sadducees at the Jordan River did not accept Christ. They were striving to uphold the law, but Moses did not save them.

The message of Romans is a warning to the Jews: trying to be right with God through the law will not work. Faith in Christ is the only way to be in good standing with God. To be saved, you need to repent and be baptized. Everyone will hear that faith in Christ is necessary. Still, only some genuinely understand, believe, and live by it. Will you trust Jesus and respond to the message by repenting and being baptized?

Romans 1:16-17 states, For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and to the Greek. This passage emphasizes that salvation is available to everyone, regardless of whether they are considered part of the Elect or the non-elect. It goes on to explain that the righteousness of God is revealed from faith to faith and emphasizes the importance of living by faith. Romans 2:28-29 explains that being a true Jew is not about outward appearances or rituals but rather about having an inner spiritual faith in Jesus Christ. This passage stresses the significance of internal commitment and spiritual circumcision of the heart. In Romans 9:6-8, it is pointed out that not all who are the descendants of Abraham are indeed of Israel.

The message that we've been hearing this morning is from Romans 9. It's the message of John the Baptist. We shouldn't rely on being a child of Abraham or trust in the law of Moses for salvation; instead, salvation comes through faith in Christ. Romans 9:6-8 8 says It is not as though God's word had failed. Not all who are descended from Israel are Israel. Nor because they are his seed are they all Abraham's children.

On the contrary, 'It is through Isaac that your offspring will be reckoned.' In other words, not the children of physical descent are God's children. Still, it is the children of the promise who are regarded as Abraham's offspring. This refers to those who, like the Pharisees by the Jordan River, are not considered children of God or Abraham but rather those who are children of the promise.

John 1:12-13 declares that those who receive Christ are given the power to become the sons of God. This is not based on physical lineage, such as being a physical descendant of Abraham, but rather through faith and belief that Jesus is the seed promised to Abraham. Romans 6:8 states that the children of the promise are counted as the seed. Suppose you turn to Romans 9 and hold to the Calvinistic idea of election, believing that being a Scottish descendant of the 16th century is why you'll be saved. In that case, you're trusting in the wrong thing.

The promise was that Abraham would have a descendant who would bless all nations. Abraham believed this promise, and it was counted to him as righteousness. Do you think that Jesus is the promised seed of Abraham? Are you trusting in this promise? The children of the promise are

counted as seed, not those elected (the physical descendants of Israel). This is different from a belief that some are doomed to hell with no chance of redemption – that's a different gospel, a different narrative, and a different understanding of God. It's a belief with demonic characteristics.

Christ is the seed of Abraham. Galatians 3:16 is written now to Abraham, and his seed was the promise made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. Also, in Hebrews 2:16, it is said that he took not on him the nature of angels but on him the seed of Abraham. This is the message I preach - that Jesus is the seed promised to Abraham and to King David. He was born of the Virgin, fulfilling the promises of the Old Testament, including the law, the prophets, and the Psalms concerning Christ. He is the Son of God. You can have eternal life if you believe in these promises and that Christ fulfilled them.

Be forgiven of all your sins. Don't wait around for God to make this choice for you. God predestined you before the world began by putting your name in the Book of Life. Suppose you respond to the Gospel by repenting and getting baptized. In that case, you'll receive the Holy Ghost, and the Holy Ghost will seal your name in the Book of Life, securing your redemption. All the promises of the redeemed are now yours. You will be in God's hand, and nothing can take you out of God's hand if you believe the Gospel and respond with repentance and baptism.

But suppose you are relying on a different gospel, expecting God to choose for you, and thinking that simply being a descendant of a Scottish 16th-century elect Reformer will save you. In that case, you are trusting in a different gospel. The Bible says in Galatians 3:29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. We are saved through this promise and through faith in Christ, who fulfilled that promise. The righteous live by faith, not by a sovereign decree, but by faith. God made a sovereign promise, and He fulfilled that. How do we bear fruit? We bear it by receiving the Holy Ghost at Baptism. The Holy Ghost is received through faith, not through the works of the law. If you have the Holy Spirit, you will show the fruit of the Spirit, such as love and joy.

Romans Chapters 9 through 12 explain why Gentiles were grafted into the olive Tree of Israel. They also address why the Tree had the axe at the root during John the Baptist's time and why God raised up children to Abraham from the stones among the Gentiles.

Israel is ignorant of Christ's righteousness, imputed to all who believe by faith (Romans 4). Romans 10:3 states that Israel is ignorant of God's righteousness and is trying to establish their own righteousness instead of submitting to the righteousness of God. The issue is that Israel was seeking the righteousness of the law. As a result, they did not receive the righteousness of God, which is obtained through faith (Romans 9:32). Romans 9 discusses how Israel stumbled at righteousness by faith. The chapter also highlights how Jacob was loved while Esau was hated.

In Romans 9, it is explained that the Gentile nations, which were not chosen before, are now called by God. Those who were not considered a people (the Gentiles) are now bearing fruit and receiving God's righteousness.

This passage is not about Jacob's Sovereign election and Esau's Sovereign rejection. Instead, it is about the chosen people (Israel) hardening their hearts, similar to Pharaoh. The Gospel, initially meant for the chosen people of Israel, has now been opened to the Gentiles. This means that anyone, whether Jew or Gentile, who responds in faith by calling on the name of the Lord will be saved.

The vessels that were not under honor, those Gentiles, God will have mercy on whom he will have mercy. My dear Calvinist friend, you have been reading this with a completely different narrative than the one in the Bible. The narrative in the Bible is that the Gospel is the power of God unto salvation for everyone who believes, whether you are a Jew or a Gentile. Salvation is through faith, not through the law of Moses, not through the flesh, and not by being a descendant of Jacob or Israel.

The message is about righteousness through faith in Christ. It talks about how the Jews rejected righteousness through faith and sought their own righteousness through the law. They were like Jacob, who was loved by God, while the Gentiles were like Esau, whom God hated. However, God will show mercy to whom He chooses. The Jews sought righteousness through the law and hardened their hearts like Pharaoh. As a result, Paul preached the message of righteousness through faith to the Gentiles. It's like the olive tree, with the wild olive tree grafted into it.

The middle wall of partition that was between the Jews and the Gentiles has been broken down. In Ephesians, Paul writes to the Ephesians, who are Gentiles, telling them that God had predestined them before the world was made. It was a mystery in Old Testament times that God had planned to bless all the world's nations through the seed of Abraham. He had predestined the Ephesians to salvation, but salvation is still by faith. So, the message is to hear, understand, believe, and keep the faith.

How do you achieve salvation? Is it through repentance and baptism? Many people today believe in a different gospel. They don't think repentance is necessary, nor do they believe that baptism is needed. They think that salvation is obtained simply by saying a sinner's prayer and that one can live however one wants after being saved. They believe in the concept of once saved, always saved, even without repentance. According to this view, if you're living in adultery, it's not a concern because you're still saved.

Others believe that because you've been predestined by God, it's not important how you live your life. They argue that if you're living a sinful life, it's not your fault because God made you that way. They believe that everything, including whether we sin, is predetermined by God. This viewpoint places all the responsibility on God and discounts the significance of repentance. It suggests that while perseverance is essential, the only thing that truly matters is whether God has chosen you. But in the end, Calvinists don't know whether they're saved or lost. It all depends on whether God chose you. These are different gospels, my friend. Today, I'm sharing with you the Gospel.

Jesus is the seed of Abraham and the seed of King David. He existed from everlasting to everlasting and was even before Abraham. Jesus was the one who came down and spoke to Abraham in the

tent just before the destruction of Sodom and Gomorrah. He was also the Angel of the Lord who wrestled with Jacob and spoke to Moses through the burning bush. Furthermore, he appeared as the captain of the host of the Lord in the presence of Joshua, instructing him to take off his shoes as he stood on holy ground. Jesus was the pillar of fire by night and the cloud by day that led Israel for 40 years in the wilderness. He is the God of Abraham, Isaac, and Jacob and their seed. He is both the root of David and His seed. If you believe in him and understand this message, you should respond by repenting and getting baptized. You shall be saved.

Please don't believe in other gospels. Please exercise your freewill and decide to stop listening to other gospels based on philosophical nonsense. They are vain and unprofitable, and they do not save. A bad tree cannot bring forth good fruit. Please stop listening to the teachings of false prophets. In Romans 9:32, it is said that Israel stumbled at righteousness by faith because they sought it not by faith, but as it were by the works of the law, stumbling at that stumbling stone. Israel has not submitted to righteousness by faith. Are you trusting in once saved, always saved? Are you trusting in a divine decree? Are you trusting in another gospel?

Israel has not embraced the righteousness of faith. Have you embraced the righteousness of faith? They are ignorant of God's righteousness and are trying to establish their own righteousness instead of submitting to the righteousness of God. Today, I want to share with you that God loves you. It is not God's will for anyone to perish.

Suppose you have heard a message that most people ever born are going to hell because it was God's sovereign will. In that case, you have listened to a false and unprofitable message. It is not true.

God does not want anyone to perish. It is God's will that all people repent. If you are alive Today, it is not too late. Remember that this is not about saving yourself, even if you think your heart is hardened. It is about having faith in Christ's righteousness. I encourage you to confess, pray, and talk with God. Tell Him about your hardened heart. Trust me, it's not a problem for God. He can give you a new heart, soften it, and bring a spiritual rebirth.

If you have believed in a false gospel, confess it, forsake it, and get rid of it. It cannot save you or help you bear good fruit. Stop listening to those false prophets. Instead, talk to God and say, Today I heard the Gospel. I understand and believe it, and I want to keep it. I want to get baptized. I repent, but I can't do it on my own. The good news is that it's the goodness of God that leads you to repentance. Allow God to work in you to will and to do according to his good pleasure. It's essential to recognize that this is not about you saving yourself or repenting through willpower. Instead, it's about having a heart-to-heart, a good talk, a good cry, a good prayer, and asking God for help.

And what do you do if you believe in your heart that Jesus died on the cross for your sins, was buried, and on the third day rose again? If you believe the Gospel, confess Christ before others, and pray, Jesus said, If you ask, you'll receive, seek, you'll find, knock, the door will be open unto you. If you have a hardened heart and don't know how to repent, I must tell you this is not a gospel of you saving yourself. You'll call his name Jesus because he will save his people from their sins. It's his job to save you. It's the Father's job to draw you to Christ. You want to be drawn to Christ; you can't come to Christ unless the Father draws you. You cannot draw yourself through willpower.

But you can ask, pray, and say, 'God, draw me to Christ. Draw me to repentance. Help me to believe in Christ. Please help me to be saved by faith. Please help me respond to the Gospel by understanding it, believing it, and keeping it. Please help me to bear fruit. I don't want to be cut off.' The Elect, the chosen people, Israel, stand as a warning message. Even if you're chosen or elected, if you don't bear fruit, the axe is now laid at the tree's root. Being elected is no guarantee.

THE TOPICAL BIBLE STUDIES

THE BOOK OF LIFE (Study this chapter carefully)

Names Can Be Removed from the Book of Life

Psalms 69:28. Let them be blotted out of the book of the living, and not be written with the righteous.

Exodus 32:32. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Revelation 22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book.

When are Names Written in the Book of Life

At Conversion? NO!

Luke 22:32 But I have prayed for thee, that thy faith fail not: and **when thou art converted, strengthen thy brethren.**

NOTE: While attending the last supper, Jesus told Peter, that he had NOT been converted yet.

The Apostles' Names Had Already Been Written in Heaven.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather **rejoice, because your names are written in heaven.**

Before I Formed Thee in the Belly, I Knew Thee.

Jeremiah 1:5. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

The Very Hairs of Your Head Are All Numbered.

Matthew 10:30 But the very hairs of your head are all numbered.

The Lamb's Book of Life, Written Before the World Began

The Promise of Eternal Life Is in Christ Jesus.

2 Timothy 1:1. ¶ Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

Saved & Called In Christ Jesus Before the World Began.

2 Timothy 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

God Promised Eternal Life Before Creation.

Titus 1:2. In hope of eternal life, which God, that cannot lie, promised before the world began;

God Promised His Son As A Lamb Before Creation.

Revelation 13:8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The Book of Life, Written Before the World Was Created.

Revelation 17:8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Those Found in the Book of Life

Enter The Kingdom of God.

Revelation 21:27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.

Those Not Found in the Book of Life.

Revelation 20:15. And whosoever was not found written in the Book of Life was cast into the lake of fire.

Jesus is the Saviour of the World.

1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Jesus Died for the Sins of the Whole World.

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Again, Names Can Be Removed from the Book of Life.

Psalms 69:28. Let them be blotted out of the book of the living, and not be written with the righteous.

Exodus 32:32. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Revelation 22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book.

Jesus Will Not Blot Out Overcomers from the Book of Life

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

Believers Overcome "By The Blood of the Lamb."

Revelation 12:11. And **they overcame him by the blood of the Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

"What Can Wash Away My Sin?

Nothing But the Blood of Jesus.

What Can Make Me Whole Again?

Nothing But the Blood of Jesus."

Everyone in the Book of Life will be Resurrected.

Daniel 12:1-3. ¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book.** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And **they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**

The Book of Life Is Unsealed During the Judgment.

Revelation 20:12,15. And I saw the dead, small and great, stand before God; **and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.** and **whosoever was not found written in the book of life was cast into the lake of fire.**

Those in the Book of Life Will Not Be Condemned.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation;** but is passed from death unto life.

Those in the Book of Life Will be Safe in the City.

Isaiah 4:3. And it shall come to pass, that he that is left in zion, and he that remaineth in jerusalem, shall be called holy, even **every one that is written among the living in Jerusalem:**

Missionaries Have Their Names Written in the Book of Life.

Philippians 4:3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other **my fellowlabourers, whose names are in the book of life.**

Foreknowledge, Election & Predestination.

Ephesians 1:4-5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Elect According to the Foreknowledge of God

1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Whom He Did Foreknow, He Also Did Predestinate

Romans 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

TYING IT ALL TOGETHER

1. God promised eternal life before the world began.
2. By promising to give His son before the world was made.
3. Based on this promise, God wrote the names of everyone who would ever be born into the Book of Life.
4. Able, Noah, Abraham, and Moses all sacrificed lambs, in faith looking forward to when the Son of God would be born, the Lamb of God, who would die for the sins of the world.
5. Jesus is the Son of God, the Christ, the Lamb of God.
6. The Book of Life is "The Lamb's Book of Life."
7. Everyone in history who has put their trust in the Lamb of God (from Abel until our own times, by those who trust in the death of Jesus on the Cross) is promised that they will be saved by faith in His atoning death. Jesus promised believers that **"I will not blot out his name out of the Book of Life."** Names are kept in the Book of Life by faith in the blood of the Lamb. Jesus is the only way.
8. Through idolatry, sin, and unbelief, most of the world throughout history has rejected Jehovah God during Old Testament times, who later was named Jesus Christ at His birth. This has resulted in most of the world's *names being removed from the Book of Life*. **In comparison, few have kept their names in the Book of Life.**

Matthew 7:13-14 Enter ye in at the strait gate: for **wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:** because **strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

Revelation 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, **and shall go out to deceive the nations which are in the four quarters of the earth,** gog and magog, to gather them together to battle: ***the number of whom is as the sand of the sea.***

Those whose names are removed from the Book of Life have books of their own in heaven, which record every idle word ever spoken and every deed ever done, whether good or evil. During the judgment, those books will demonstrate why their names were removed from the Lamb's Book of Life.

EZEKIEL'S WARNING

King James Version

Ezekiel 3:20 Again, **When a righteous *man* doth turn from his righteousness, and commit iniquity,** and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, **he shall die in his sin, and his righteousness which he hath done shall not be remembered;** but his blood will I require at thine hand.

Ezekiel 3:21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Ezekiel 14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

Ezekiel 14:20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezekiel 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Ezekiel 18:24 But **when the righteous turneth away from his righteousness, and committeth iniquity,** *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? **All his righteousness that he hath done shall not be mentioned:** in his trespass that he hath trespassed, and **in his sin that he hath sinned, in them shall he die.**

Ezekiel 18:26 **When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.**

Ezekiel 33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

Ezekiel 33:11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Ezekiel 33:12 Therefore, thou son of man, say unto the children of thy people, **The righteousness of the righteous shall not deliver him in the day of his transgression:** *as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness;* **neither shall the righteous be able to live for his righteousness in the day that he sinneth.**

Ezekiel 33:13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Ezekiel 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

Ezekiel 33:15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Ezekiel 33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Ezekiel 33:17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

Ezekiel 33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

Ezekiel 33:19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Ezekiel 33:20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

New International Version

Ezekiel 3:20-21. "Again, when a righteous person turns from their righteousness and does evil, and I put a stumbling block before them, they will die. Since you did not warn them, they will die for their sin. The righteous things that person did will not be remembered, and I will hold you accountable for their blood. But if you warn the righteous person not to sin and they do not sin, they will surely live because they took warning, and you will have saved yourself."

Ezekiel 14:14. Even if these three men—Noah, Daniel, and Job—were in it, they could save only themselves by their righteousness, declares the Sovereign LORD.

Ezekiel 14:20. As surely as I live, declares the Sovereign LORD, even if Noah, Daniel, and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness.

Ezekiel 18:20. The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them.

Ezekiel 18:22. None of their offenses will be remembered against them. Because of the righteous things they have done, they will live.

Ezekiel 18:24. “But if a righteous person turns from their righteousness and commits sin and does the same detestable things the wicked person does, will they live? None of the righteous things that person has done will be remembered. They will die because of the unfaithfulness they are guilty of and the sins they have committed.

Ezekiel 18:26. If a righteous person turns from their righteousness and commits sin, they will die for it; because of the sin they have committed, they will die.

Ezekiel 33:10-20. "Son of man, say to the Israelites, 'This is what you are saying: "Our offenses and sins weigh us down, and we are wasting away because of them. How then can we live?"' Say to them, 'As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, people of Israel?' "Therefore, son of man, say to your people, 'If someone righteous disobeys, that person's former righteousness will count for nothing. And if someone wicked repents, that person's former wickedness will not bring condemnation. The righteous person who sins will not be allowed to live even though they were formerly righteous.' If I tell a righteous person that they will surely live, but then they trust in their righteousness and do evil, none of the righteous things that person has done will be remembered; they will die for the evil they have done. And if I say to a wicked person, 'You will surely die,' but they then turn away from their sin and do what is right— if they give back what they took in pledge for a loan, return what they have stolen, follow the decrees that give life, and do no evil—that person will surely live; they will not die. None of a person's sins will be remembered against them. They have done what is just and right; they will surely live. "Yet your people say, 'The way of the Lord is not just.' But it is their way, and that is not just. If righteous people turn from their righteousness and do evil, they will die for it. And if a wicked person turns away from their wickedness and does what is just and right, they will live by doing so. Yet you Israelites say, 'The way of the Lord is not just.' But I will judge each of you according to your ways."

The Love of God

Is a part of His character.

2 Corinthians 13:11 Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

1 John 4:8 He that loveth not knoweth not God; for God is love.

Christ, the special object of.

John 15:9 ¶ As the Father hath loved me, so have I loved you: continue ye in my love.

John 17:26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Christ abides in.

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

DESCRIBED AS

Sovereign.

Deuteronomy 7:8 But because the LORD loved you, and because he would keep the Oath which he had sworn unto your Fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deuteronomy 10:15 Only the LORD had a delight in thy Fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Great.

Ephesians 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Abiding.

Zephaniah 3:17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with Singing.

Unfailing.

Isaiah 49:15-16 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Unalienable.

Romans 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Constraining.

Hosea 11:4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Everlasting.

Jeremiah 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Irrespective of merit.

Deuteronomy 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Job 7:17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

MANIFESTED TOWARDS

Perishing sinners.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared,

His Saints.

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

2 Thessalonians 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

1 John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

The destitute.

Deuteronomy 10:18 He doth execute the Judgment of the Fatherless and widow, and loveth the stranger, in giving him food and raiment.

The cheerful giver.

2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

EXHIBITED IN

The giving of Christ.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The sending of Christ.

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Christ's dying for us while sinners.

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our Sins.

Election.

Malachi 1:2-3 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Adoption.

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Redemption.

Isaiah 43:3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Isaiah 63:9 In all their Affliction he was Afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Freeness of Salvation.

Titus 3:4-7 But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of Eternal Life.

Forgiving Sin.

Isaiah 38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my Sins behind thy back.

Quickening souls.

Ephesians 2:4-5 But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were Dead in Sins, hath quickened us together with Christ, (by grace ye are saved;)

Drawing us to Himself.

Hosea 11:4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Temporal blessings.

Deuteronomy 7:13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy Corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy Fathers to give thee.

Chastisements.

Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Defeating evil counsels.

Deuteronomy 23:5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

Shed abroad in the heart by the Holy Ghost.

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Saints know and believe.

1 John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Saints should abide in.

Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto Eternal Life.

PERFECTED IN Saints

By obedience.

1 John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

By brotherly love.

1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

The source of our love to Him.

1 John 4:19 We love him, because he first loved us.

To be sought in prayer.

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The Grace of God

Hebrews 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

God Is The God Of All.

1 Peter 5:10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

God Is The Giver Of.

Psalms 84:11. For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The Holy Ghost Is The Spirit Of.

Zechariah 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Hebrews 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Was Upon Christ.

Luke 2:40. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Christ Spoke With.

Psalms 45:2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Luke 4:22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Christ Was Full Of.

John 1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Came By Christ.

John 1:17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Romans 5:15. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

Given By Christ.

1 Corinthians 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

Foretold By The Prophets.

1 Peter 1:10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

Riches Of, Exhibited In God's Kindness Through Christ.

Ephesians 2:7. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Glory Of, Exhibited In Our Acceptance In Christ.

Ephesians 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

IS DESCRIBED AS

Great.

Acts 4:33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Sovereign.

Romans 5:21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rich.

Ephesians 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:7. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Exceeding.

2 Corinthians 9:14. And by their prayer for you, which long after you for the exceeding grace of God in you.

Manifold.

1 Peter 4:10. As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

All-Sufficient.

2 Corinthians 12:9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

All-Abundant.

Romans 5:15. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

Romans 5:17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Glorious.

Ephesians 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The Gospel, A Declaration Of.

Acts 20:24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts 20:32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

IS THE SOURCE OF

Election.

Romans 11:5. Even so then at this present time also there is a remnant according to the election of grace.

The Call Of God.

Galatians 1:15. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Justification.

Romans 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus:

Titus 3:7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Faith.

Acts 18:27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Forgiveness Of Sins.

Ephesians 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Salvation.

Acts 15:11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Ephesians 2:5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 2:8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Consolation.

2 Thessalonians 2:16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

Hope.

2 Thessalonians 2:16. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

Necessary To The Service Of God.

Hebrews 12:28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

God's Work Completed In Saints By.

2 Thessalonians 1:11-12. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

The Work Of God To Be Attributed To.

Zechariah 4:7. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

Inheritance Of The Promises By.

Romans 4:16. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Justification By, Opposed To That By Works.

Romans 4:4. Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 11:6. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

Galatians 5:4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

SAINTS

Are Heirs Of.

1 Peter 3:7. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Are Under.

Romans 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

Receive, From Christ.

John 1:16. And of his fulness have all we received, and grace for grace.

Are What They Are By.

1 Corinthians 15:10. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

2 Corinthians 1:12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

Abound In Gifts Of.

Acts 4:33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

2 Corinthians 8:1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 Corinthians 9:8. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

2 Corinthians 9:14. And by their prayer for you, which long after you for the exceeding grace of God in you.

Should Be Established In.

Hebrews 13:9. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Should Be Strong In.

2 Timothy 2:1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Should Grow In.

2 Peter 3:18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Should Speak With.

Ephesians 4:29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Colossians 4:6. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

SPECIALLY GIVEN

To Ministers.

Romans 12:3. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Romans 15:15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

1 Corinthians 3:10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Galatians 2:9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

Ephesians 3:7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

To The Humble.

Proverbs 3:34. Surely he scorneth the scorers: but he giveth grace unto the lowly.

James 4:6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

To Those Who Walk Uprightly.

Psalms 84:11. For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Not To Be Received In Vain.

2 Corinthians 6:1. We then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain.

PRAY FOR

For Yourselfes.

Hebrews 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

For Others.

2 Corinthians 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

Ephesians 6:24. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Beware Lest You Fail Of.

Hebrews 12:15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Manifestation Of, In Others, A Cause Of Gladness.

Acts 11:23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

3 John 3-4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth.

Special Manifestation Of, At The Second Coming Of Christ.

1 Peter 1:13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

Not To Be Abused.

Romans 3:8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Romans 6:1. What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

Antinomians Abused.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

The Mercy of God

Is part of His character.

Exodus 34:6-7. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and Sin, and that will by no means clear the guilty; visiting the iniquity of the Fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

DESCRIBED AS

Great.

Numbers 14:18. The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the Fathers upon the children unto the third and fourth generation.

Isaiah 54:7. For a small moment have I forsaken thee; but with great mercies will I gather thee.

Rich.

Ephesians 2:4. But God, who is rich in mercy, for his great love wherewith he loved us,

Manifold.

Nehemiah 9:27. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

Lamentations 3:32. But though he cause grief, yet will he have compassion according to the multitude of his mercies.

Plenteous.

Psalms 86:5. For thou, Lord, Art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Psalms 103:8. The LORD is merciful and gracious, slow to Anger, and plenteous in mercy.

Abundant.

1 Peter 1:3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by The Resurrection of Jesus Christ from the Dead,

Sure.

Isaiah 55:3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Micah 7:20. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our Fathers from the days of old.

Everlasting.

1 Chronicles 16:34. O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

Psalms 89:28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

Psalms 106:1. Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Psalms 107:1. O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

Psalms 136. O give thanks unto the LORD; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. ...

Tender.

Psalms 25:6. Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Psalms 103:4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Luke 1:78. Through the tender mercy of our God; whereby the Dayspring from on high hath visited us,

New every morning.

Lamentations 3:23. They are new every morning: great is thy faithfulness.

High as heaven.

Psalms 36:5. Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

Psalms 103:11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Filling the earth.

Psalms 119:64. The earth, O LORD, is full of thy mercy: Teach me thy statutes.

Over all His works.

Psalms 145:9. The LORD is good to all: and his tender mercies are over all his works.

Is His delight.

Micah 7:18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his Anger for ever, because he delighteth in mercy.

MANIFESTED

In the sending of Christ.

Luke 1:78. Through the tender mercy of our God; whereby the Dayspring from on high hath visited us,

In Salvation.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

In long-suffering.

Lamentations 3:22. It is of the LORDS' mercies that we are not consumed, because his compassions fail not.

Daniel 9:9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

To His people.

Deuteronomy 32:43. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render Vengeance to his adversaries, and will be merciful unto his land, and to his people.

1 Kings 8:23. And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

To them that fear Him.

Psalms 103:17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

Luke 1:50. And his mercy is on them that fear him from generation to generation.

To returning backsliders.

Jeremiah 3:12. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine Anger to fall upon you: for I am merciful, saith the LORD, and I will not keep Anger for ever.

Hosea 14:4. I will heal their backsliding, I will love them freely: for mine Anger is turned away from him.

Joel 2:13. And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to Anger, and of great kindness, and repenteth him of the evil.

To repentant sinners.

Psalms 32:5. I acknowledged my Sin unto thee, and mine iniquity have I not hid. I said, I will Confess my transgressions unto the LORD; and thou forgavest the iniquity of my Sin. Selah.

Proverbs 28:13. He that covereth his Sins shall not prosper: but whoso Confesseth and forsaketh them shall have mercy.

Isaiah 55:7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Luke 15:18-20 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

To the Afflicted.

Isaiah 49:13. Sing, O heavens; and be joyful, O earth; and break forth into Singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his Afflicted.

Isaiah 54:7. For a small moment have I forsaken thee; but with great mercies will I gather thee.

To the Fatherless.

Hosea 14:3. Asshur shall not save us; we will not ride upon Horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the Fatherless findeth mercy.

To whom He will.

Hosea 2:23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou Art my people; and they shall say, Thou Art my God.

Romans 9:15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Romans 9:18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

With everlasting kindness.

Isaiah 54:8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

A ground of hope.

Psalms 130:7. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

Psalms 147:11. The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

A ground of trust.

Psalm 52:8. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

SHOULD BE

Sought for ourselves.

Psalm 6:2. Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

Sought for others.

Galatians 6:16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1 Timothy 1:2. Unto Timothy, my own son in the Faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

2 Timothy 1:18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Pleaded in prayer.

Psalm 6:4. Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

Psalm 25:6. Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Psalm 51:1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Rejoiced in.

Psalm 31:7. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

Magnified.

1 Chronicles 16:34. O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

Psalm 115:1. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Psalms 118:1-4. O give thanks unto the LORD; for he is good: because his mercy endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that fear the LORD say, that his mercy endureth for ever.

Psalms 118:29. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Typified.

Mercy-seat,

Exodus 25:17. And thou shalt make a Mercy Seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Exemplified.

Lot,

Genesis 19:16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Genesis 19:19. Behold now, thy Servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Epaphroditus,

Philippians 2:27. For indeed he was sick nigh unto Death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

Paul,

1 Timothy 1:13. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

The Sovereignty of God

Whom thou choosest, and causest to approach unto thee,

Psalm 65:4 Blessed is **the man whom thou choosest, and causest to approach unto thee**, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

Thou hast hid these things from the wise and prudent

Matthew 11:25-30 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because **thou hast hid these things from the wise and prudent, and hast revealed them unto babes**. Even so, Father: for so it seemed good in thy sight. **All things are delivered unto me of my Father:** and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him**. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

Whosoever Believeth On Me Should Not Abide In Darkness

John 12:46 I am come a light into the world, that **whosoever believeth on me should not abide in darkness**.

Understandeth It Not

Matthew 13:19. When any one heareth the word of the kingdom, and **understandeth it not**, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mark 4:15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and **taketh away the word that was sown in their hearts**.

Luke 8:12. Those by the way side are they that hear; then cometh the devil, and **taketh away the word out of their hearts, lest they should believe and be saved**.

Their Eyes They Have Closed

Matthew 13:15. For this people's heart is waxed gross, and their ears are dull of hearing, and **their eyes they have closed**; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Isaiah 6:9-10. And he said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Psalms 69:23. Let their eyes be darkened, that they see not; and make their loins continually to shake.

Isaiah 29:10-12. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Isaiah 44:18. **They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.**

Proverbs 16:30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

Luke 19:42 Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

Romans 11:7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and **the rest were blinded.**

Ephesians 1:18. **The eyes of your understanding being enlightened;** that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

1 John 2:11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because **that darkness hath blinded his eyes.**

Ephesians 4:18. **Having the understanding darkened,** being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Through The Ignorance That Is In Them

Matthew 11:25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Many are called, but few are chosen

Matthew 22:14 *For many are called, but few are chosen.*

The LORD hath set apart him that is godly for himself

Psalms 4:3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

He chose David also his servant

Psalm 78:70-71 He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

That I may see the good of thy chosen

Psalm 106:4-5 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation; **That I may see the good of thy chosen**, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

The LORD hath chosen Jacob unto himself

Psalm 135:4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

He hath chosen us in him

Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

God hath from the beginning chosen you

2 Thessalonians 2:13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

All that the Father giveth me shall come to me

John 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

No man can come to me, except the Father which hath sent me draw

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

No man can come unto me, except it were given unto him of my Father

John 6:65 And he said, *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

My Father, which gave them me

John 10:28-29 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

Thy people shall be willing in the day of thy power

Psalms 110:3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

His great love wherewith he loved us

Ephesians 2:4-10 ¶ But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Given in the behalf of Christ, not only to believe on him

Philippians 1:29 For unto you it is **given in the behalf of Christ, not only to believe on him**, but also to suffer for his sake;

God hath from the beginning chosen you to salvation

2 Thessalonians 2:13-14 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because **God hath from the beginning chosen you to salvation** through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The Lord knoweth them that are his.

2 Timothy 2:19 ¶ Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his**. And, Let every one that nameth the name of Christ depart from iniquity.

According to his mercy he saved us

Titus 3:3-7 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the

kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but **according to his mercy he saved us**, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

1 John 4:19 We love him, because he first loved us.

I know whom I have chosen

John 13:18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

None of them is lost, but the son of perdition

Luke 6:13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

John 6:70 Jesus answered them, **Have not I chosen you twelve, and one of you is a devil?**

John 13:11 For he knew who should betray him; therefore said he, **Ye are not all clean.**

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Ye have not chosen me, but I have chosen you

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Acts 9:15-16 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake.

The promise is unto you, and to your children

Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Acts 3:25-26 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Genesis 17:7-8 ¶ And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Psalms 115:14-15 The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth.

Jeremiah 32:39-40 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

The Lord added such as should be saved

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

I have set thee to be a light of the Gentiles

Acts 13:46-48 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Whom he did foreknow, he also did predestinate

Romans 8:29-30 ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

There is a remnant according to the election of grace

Romans 11:5-7 Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

He hath chosen us in him before the world

Ephesians 1:3-6 ¶ Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Who worketh all things after the counsel of his own will

Ephesians 1:11-12 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

Good works, which God hath before ordained

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

God worketh in you to will and to do of His good pleasure

Philippians 2:12-13 ¶ Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure.

Brethren beloved, your election of God

1 Thessalonians 1:4-5 Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

God appointed us to salvation by our Lord Jesus Christ

1 Thessalonians 5:9-10 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him.

God hath from the beginning chosen you to salvation

2 Thessalonians 2:13-14 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The Counsels and Purposes of God

Are great.

Jeremiah 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Are wonderful.

Isaiah 28:29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Are immutable.

Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

Proverbs 19:21 There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

Jeremiah 4:28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Hebrews 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath:

Are sovereign.

Isaiah 40:13-14 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?
14 With whom took he counsel, and who instructed him, and taught him in the path of Judgment, and taught him knowledge, and shewed to him the way of understanding?

Are eternal.

Ephesians 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

Are faithfulness and truth.

Isaiah 25:1 O LORD, thou Art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

None can disannul.

Isaiah 14:27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Shall be performed.

Isaiah 14:24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

Isaiah 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

The sufferings and Death of Christ were according to.

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Saints called and saved according to.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

The union of all Saints in Christ, is according to.

Ephesians 1:9-10 Having made known unto us the mystery of his will, according to his Good Pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

The works of God according to.

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Should be declared by ministers.

Acts 20:27 For I have not shunned to declare unto you all the counsel of God.

Attend to.

Jeremiah 49:20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

Jeremiah 50:45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

Secret not to be searched into.

Deuteronomy 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Matthew 24:36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Acts 1:7 And he said unto them, *It is not for you to know the times or the seasons, which the Father hath put in his own power.*

THE WICKED

Understand not.

Micah 4:12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Despise.

Isaiah 5:19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Reject.

Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The Will of Man, Freely Applied in Prayer

You Have Not, Because You Ask Not. Ask, Believe & Receive.

Matthew 7:7-11 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Commanded.

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Matthew 7:7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Philippians 4:6 Be Careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

TO BE OFFERED

To God.

Psalms 5:2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

Matthew 4:10 Then saith Jesus unto him, *Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

To Christ.

Luke 23:42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

To the Holy Ghost.

2 Thessalonians 3:5 And the Lord direct your hearts into the love of God, and into the Patient waiting for Christ.

Through Christ.

Ephesians 2:18 For through him we both have access by one Spirit unto the Father.

Hebrews 10:19 Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus,

God hears.

Psalms 10:17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Psalms 65:2 O thou that hearest prayer, unto thee shall all flesh come.

God answers.

Psalms 99:6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

Isaiah 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

IS DESCRIBED AS

Bowing the knees.

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Looking up.

Psalms 5:3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

Lifting up the soul.

Psalms 25:1 Unto thee, O LORD, do I lift up my soul.

Lifting up the heart.

Lamentations 3:41 Let us lift up our heart with our hands unto God in the heavens.

Pouring out the heart.

Psalms 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

Pouring out the soul.

1 Samuel 1:15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

Calling upon the name of the Lord.

Genesis 12:8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

Psalms 116:4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Crying unto God.

Psalms 27:7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

Psalms 34:6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.

Drawing near to God.

Psalms 73:28 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Crying to heaven.

2 Chronicles 32:20 And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

Beseeching the Lord.

Exodus 32:11 And Moses Besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Seeking unto God.

Job 8:5 If thou wouldest seek unto God Betimes, and make thy supplication to the Almighty;

Seeking the face of the Lord.

Psalms 27:8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Making supplication.

Job 8:5 If thou wouldest seek unto God Betimes, and make thy supplication to the Almighty;

Jeremiah 36:7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the Anger and the fury that the LORD hath pronounced against this people.

Acceptable through Christ.

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 16:23-24 ¶ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Ascends to heaven.

2 Chronicles 30:27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

Revelation 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them Harps, and golden vials full of odours, which are the prayers of Saints.

Quickening grace necessary to.

Psalms 80:18 So will not we go back from thee: quicken us, and we will call upon thy name.

THE HOLY GHOST

Promised as a Spirit of.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

As the Spirit of Adoptions, leads to.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

Galatians 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Helps our infirmities in.

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

An evidence of conversion.

Acts 9:11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

Of the Righteous, avails much.

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a Righteous man availeth much.

Of the upright, a delight to God.

Proverbs 15:8 The sacrifice of the wicked is an Abomination to the LORD: but the prayer of the upright is his delight.

SHOULD BE OFFERED UP

In the Holy Ghost.

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints;

Jude 20 But ye, beloved, building up yourselves on your most holy Faith, praying in the Holy Ghost,

In Faith.

Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

James 1:6 But let him ask in Faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

In full Assurance of Faith.

Hebrews 10:22 Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.

In a forgiving spirit.

Matthew 6:12 And forgive us our debts, as we forgive our debtors.

With the heart.

Jeremiah 29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

Lamentations 3:41 Let us lift up our heart with our hands unto God in the heavens.

With the whole heart.

Psalms 119:58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

Psalm 119:145 KOPH. I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

With preparation of heart.

Job 11:13 If thou prepare thine heart, and stretch out thine hands toward him;

With a true heart.

Hebrews 10:22 Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.

With the soul.

Psalm 42:4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

With the spirit and understanding.

John 4:22-24 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

1 Corinthians 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will Sing with the spirit, and I will Sing with the understanding also.

With confidence in God.

Psalm 56:9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

Psalm 86:7 In the day of my trouble I will call upon thee: for thou wilt answer me.

1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

With submission to God.

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

With unfeigned lips.

Psalms 17:1 Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

With deliberation.

Ecclesiastes 5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

With holiness.

1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

With humility.

2 Chronicles 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their Sin, and will heal their land.

2 Chronicles 33:12 And when he was in Affliction, he Besought the LORD his God, and humbled himself greatly before the God of his Fathers,

With truth.

Psalms 145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

With desire to be heard.

Nehemiah 1:6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy Servant, which I pray before thee now, day and night, for the children of Israel thy servants, and Confess the Sins of the children of Israel, which we have Sinned against thee: both I and my Father's house have Sinned.

Psalms 17:1 Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

Psalms 55:1 Give ear to my prayer, O God; and hide not thyself from my supplication.

Psalms 61:1 Hear my cry, O God; attend unto my prayer.

With desire to be answered.

Psalms 27:7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

Psalms 102:2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

Psalms 108:6 That thy beloved may be delivered: save with thy right hand, and answer me.

Psalms 143:1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

With boldness.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

With earnestness.

1 Thessalonians 3:10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your Faith?

James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

With importunity.

Genesis 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Luke 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Luke 18:1-7 ¶ And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; Saying, *There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*

Night and day.

1 Timothy 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Without ceasing.

1 Thessalonians 5:17 Pray without ceasing.

Everywhere.

1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

In everything.

Philippians 4:6 Be Careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

For temporal blessings.

Genesis 28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

Proverbs 30:8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food Convenient for me:

Matthew 6:11 Give us this day our daily bread.

For spiritual blessings.

Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

For mercy and grace to help in time of need.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Model for.

Matthew 6:9-13 ¶ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Vain repetitions in, forbidden.

Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

Ostentation in, forbidden.

Matthew 6:5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

ACCOMPANIED WITH

Repentance.

1 Kings 8:33 When thy people Israel be smitten down before the enemy, because they have Sinned against thee, and shall turn again to thee, and Confess thy name, and pray, and make supplication unto thee in this house:

Jeremiah 36:7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the Anger and the fury that the LORD hath pronounced against this people.

Confession.

Nehemiah 1:4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

Nehemiah 1:7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy Servant Moses.

Self-Abasement.

Genesis 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Weeping.

Jeremiah 31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my firstborn.

Hosea 12:4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;

Fasting.

Nehemiah 1:4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

Daniel 9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Watchfulness.

Luke 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Praise.

Psalms 66:17 I cried unto him with my mouth, and he was extolled with my tongue.

Thanksgiving.

Philippians 4:6 Be Careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving;

PLEAD IN THE

Promises of God.

Genesis 32:9-12 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Exodus 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

1 Kings 8:26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy Servant David my Father.

Psalms 119:49 ZAIN. Remember the word unto thy Servant, upon which thou hast caused me to hope.

Covenant of God.

Jeremiah 14:21 Do not Abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

Faithfulness of God.

Psalms 143:1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

Mercy of God.

Psalms 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Daniel 9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Righteousness of God.

Daniel 9:16 O Lord, according to all thy righteousness, I Beseech thee, let thine Anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our Sins, and for the iniquities of our Fathers, Jerusalem and thy people are become a reproach to all that are about us.

Rise early for.

Psalms 5:3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

Psalms 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

Seek divine teaching for.

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, Teach us to pray, as John also taught his disciples.

Faint not in.

Luke 18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Continue instant in.

Romans 12:12 Rejoicing in hope; Patient in Tribulation; continuing instant in prayer;

Avoid hindrances in.

1 Peter 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Suitable in Affliction.

Isaiah 26:16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

James 5:13 Is any among you Afflicted? let him pray. Is any merry? let him Sing psalms.

Shortness of time a motive to.

1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

POSTURES IN;

Standing.

1 Kings 8:22 And Solomon stood before the altar of the LORD in the presence of all the Congregation of Israel, and spread forth his hands toward heaven:

Mark 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Bowing down.

Psalms 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Kneeling.

2 Chronicles 6:13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the Congregation of Israel, and spread forth his hands toward heaven,

Psalms 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Luke 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Acts 20:36 And when he had thus spoken, he kneeled down, and prayed with them all.

Falling on the face.

Numbers 16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the Congregation?

Joshua 5:14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his Servant?

1 Chronicles 21:16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

Matthew 26:39 And he went a little further, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

Spreading forth the hands.

Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Lifting up the hands.

Psalms 28:2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Lamentations 2:19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

1 Timothy 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

The promises of God encourage to.

Isaiah 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Amos 5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

Zechariah 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

The promises of Christ encourage to.

Luke 11:9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Experience of past mercies an incentive to.

Psalms 4:1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

Psalms 116:2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

For Further Study

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

1 Kings 3:5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

Psalms 10:17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Psalms 50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalms 86:5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Psalms 145:18-19 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Isaiah 55:6-7 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jeremiah 29:12-13 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Jeremiah 33:3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

Luke 11:9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Luke 18:1 ¶ And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 14:13-14 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 16:23-24 ¶ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

James 1:5-6 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

James 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

1 John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

1 John 5:14 ¶ And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

1 John 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Revelation 3:17-18 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

The Foreknowledge of God

God inhabits eternity

Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Foreknowledge, Election & Predestination.

Ephesians 1:4-5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Elect According to the Foreknowledge of God

1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Whom He Did Foreknow, He Also Did Predestinate

Romans 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

God calleth those things which be not as though they were.

Romans 4:17 ¶ (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

God is No Respector of Persons

Deuteronomy 10:17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, **which regardeth not persons, nor taketh reward:**

Deuteronomy 16:19 Thou shalt not wrest judgment; **thou shalt not respect persons, neither take a gift: for a gift** doth blind the eyes of the wise, and pervert the words of the righteous.

2 Chronicles 19:7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, **nor respect of persons, nor taking of gifts.**

Job 34:19 *How much less to him* **that accepteth not the persons of princes, nor regardeth the rich more than the poor?** for they all *are* the work of his hands.

Proverbs 24:23-24 ¶ These *things* also *belong* to the wise. ***It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse,*** nations shall abhor him:

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, **neither carest thou for any man: for thou regardest not the person of men.**

Luke 20:21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, **neither acceptest thou the person of any, but teachest the way of God truly:**

Acts 10:34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that **God is no respecter of persons:**

Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: **God accepteth no man's person:**) for they who seemed *to be somewhat* in conference added nothing to me:

Galatians 6:7-8 Be not deceived; God is not mocked: for **whatsoever a man soweth, that shall he also reap.** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: **knowing that your Master also is in heaven; neither is there respect of persons with him.**

Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and **there is no respect of persons.**

James 2:1-13 ¶ My brethren, **have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.** For if there come unto your assembly a man with a gold ring, in goodly apparel,

and there come in also a poor man in vile raiment; And **ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?** Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? ¶ **If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.** For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For **he shall have judgment without mercy, that hath shewed no mercy;** and mercy rejoiceth against judgment.

1 Peter 1:17 And if ye call on the Father, **who without respect of persons judgeth according to every man's work,** pass the time of your sojourning *here* in fear:

Christian Liberty

Foretold.

Isaiah 42:7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isaiah 61:1. The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Fulfilled.

Acts 26:12-20 ¶ Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* And I said, Who art thou, Lord? And he said, *I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

CONFERRED

By God.

Colossians 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

By Christ.

Galatians 4:3-5. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under The Law, To redeem them that were under The Law, that we might receive the Adoption of sons.

Galatians 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

By the Holy Ghost.

Romans 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

2 Corinthians 3:17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Through the Gospel.

John 8:32 And ye shall know the truth, and the truth shall make you free.

Confirmed by Christ.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Proclaimed by Christ.

Isaiah 61:1. The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Luke 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

The service of Christ is.

1 Corinthians 7:22. For he that is called in the Lord, being a Servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's Servant.

IS FREEDOM FROM

The Law.

Romans 7:6. But now we are delivered from The Law, that being Dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Romans 8:2. For The Law of the Spirit of life in Christ Jesus hath made me free from The Law of Sin and Death.

The curse of The Law.

Galatians 3:13. Christ hath redeemed us from the curse of The Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

The fear of Death.

Hebrews 2:15. And deliver them who through fear of Death were all their lifetime subject to bondage.

Sin.

Romans 6:7. For he that is Dead is freed from Sin.

Romans 6:18. Being then made free from Sin, ye became the servants of righteousness.

Corruption.

Romans 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Bondage of man.

1 Corinthians 9:19. For though I be free from all men, yet have I made myself Servant unto all, that I might gain the more.

Jewish ordinances.

Galatians 4:3. Even so we, when we were children, were in bondage under the elements of the world:

Colossians 2:20. Wherefore if ye be Dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Called the glorious liberty of the children of God.

Romans 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Saints are called to.

Galatians 5:13. For, Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

SAINTS SHOULD

Praise God for.

Psalms 116:16-17. O LORD, truly I am thy Servant; I am thy Servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Assert.

1 Corinthians 10:29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's Conscience?

Walk in.

Psalms 119:45. And I will walk at liberty: for I seek thy precepts.

Stand fast in.

Galatians 2:5. To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

Galatians 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Not abuse.

Galatians 5:13. For, Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

1 Peter 2:16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

Not offend others by.

1 Corinthians 8:9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

1 Corinthians 10:29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's Conscience?

1 Corinthians 10:32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God:

The Gospel is The Law of.

James 1:25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

James 2:12. So speak ye, and so do, as they that shall be judged by The Law of liberty.

FALSE TEACHERS

Promise, to others.

2 Peter 2:19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Abuse.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Try to destroy.

Galatians 2:4. And that because of false Brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

The wicked, devoid of.

John 8:34 Jesus answered them, *Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.*

Romans 6:20. For when ye were the servants of Sin, ye were free from righteousness.

Typified.

Leviticus 25:10-17. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

Galatians 4:22-26. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:31. So then, Brethren, we are not children of the bondwoman, but of the free.

The Conscience

Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

Witnesses in man.

Proverbs 20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

Romans 2:15 Which shew the work of The Law written in their hearts, their conscience also bearing Witness, and their thoughts the mean while accusing or else excusing one another;)

Accuses of Sin.

Genesis 42:21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he Besought us, and we would not hear; therefore is this distress come upon us.

2 Samuel 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have Sinned greatly in that I have done: and now, I Beseech thee, O LORD, take away the iniquity of thy Servant; for I have done very foolishly.

Matthew 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Acts 2:37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?

We should have the approval of.

Job 27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

Acts 24:16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me Witness in the Holy Ghost,

Romans 14:22 Hast thou Faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

The blood of Christ alone can purify.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from Dead works to serve the living God?

Hebrews 10:1-14 ¶ For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

Hebrews 10:22 Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Keep the Faith in purity of.

1 Timothy 1:19 Holding Faith, and a good conscience; which some having put away concerning Faith have made shipwreck:

1 Timothy 3:9 Holding the mystery of the Faith in a pure conscience.

Of Saints, pure and good.

Hebrews 13:18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

1 Peter 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good Conversation in Christ.

1 Peter 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by The Resurrection of Jesus Christ:

Submit to Authority for.

Romans 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Suffer patiently for.

1 Peter 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Testimony of, a source of joy.

2 Corinthians 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our Conversation in the world, and more abundantly to you-ward.

1 John 3:20-21 ¶ For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God.

Of others, not to be offended.

Romans 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

1 Corinthians 10:28-32 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Ministers should commend themselves to their people.

2 Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Corinthians 5:11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Of the wicked, seared.

1 Timothy 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Of the wicked, defiled.

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Without spiritual illumination, a false guide.

Acts 23:1 And Paul, earnestly beholding the council, said, Men and Brethren, I have lived in all good conscience before God until this day.

Acts 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Humility

Ye are brethren

Matthew 23:8-10 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ.

Sit not down in the highest room

Luke 14:8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

Luke 14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

We have done that which was our duty to do

Luke 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Not to think of himself more highly than he ought to think

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Be not wise in your own conceits

Romans 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Let no man glory in men

1 Corinthians 3:21 ¶ Therefore let no man glory in men. For all things are yours;

Him that thinketh he standeth take heed lest he fall

1 Corinthians 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

2 Corinthians 10:17 But he that glorieth, let him glory in the Lord.

Let us not be desirous of vain glory

Galatians 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

Ephesians 4:17 ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Philippians 2:3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

He humbled himself

Philippians 2:5-8 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Humble yourselves in the sight of the Lord,

James 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

God resisteth the proud, and giveth grace to the humble

1 Peter 5:5-6 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

The Election of God

Of Christ, as Messiah.

Isaiah 42:1 Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth Judgment to the Gentiles.

1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Of good Angels.

1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Of Israel.

Deuteronomy 7:6 For thou Art an holy people unto the LORD thy God: the LORD thy God hath Chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Isaiah 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Of ministers.

Luke 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles;

Acts 9:15 But the Lord said unto him, Go thy way: for he is a Chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Of Churches.

1 Peter 5:13 The Church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

OF SAINTS, IS

Of God.

1 Thessalonians 1:4 Knowing, Brethren beloved, your election of God.

Titus 1:1 Paul, a Servant of God, and an apostle of Jesus Christ, according to the Faith of God's elect, and the acknowledging of the truth which is after godliness;

By Christ.

John 13:18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

In Christ.

Ephesians 1:4 According as he hath Chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Personal.

Matthew 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Acts 22:14 And he said, The God of our Fathers hath Chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

2 John 13 The children of thy elect sister greet thee. Amen.

According to the purpose of God.

Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

According to the foreknowledge of God.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many Brethren.

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Eternal.

Ephesians 1:4 According as he hath Chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Sovereign.

Romans 9:15-16 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

1 Corinthians 1:27 But God hath Chosen the foolish things of the world to confound the wise; and God hath Chosen the weak things of the world to confound the things which are mighty;

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Irrespective of merit.

Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Of grace.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Recorded in heaven.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

For the glory of God.

Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Through Faith.

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, Brethren beloved of the Lord, because God hath from the beginning Chosen you to Salvation through sanctification of the Spirit and belief of the truth:

Through sanctification of the Spirit.

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

To Adoption.

Ephesians 1:5 Having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the Good Pleasure of his will,

To Salvation.

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, Brethren beloved of the Lord, because God hath from the beginning Chosen you to Salvation through sanctification of the Spirit and belief of the truth:

To conformity with Christ.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many Brethren.

To good works.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

To spiritual warfare.

2 Timothy 2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath Chosen him to be a soldier.

To eternal glory.

Romans 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had Afore prepared unto glory,

ENSURES TO SAINTS

Effectual calling.

Romans 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Divine teaching.

John 17:6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Belief in Christ.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to Eternal Life believed.

Acceptance with God.

Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Protection.

Mark 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Vindication of their wrongs.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Working of all things for good.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Blessedness.

Psalms 33:12 Blessed is the nation whose God is the LORD; and the people whom he hath Chosen for his own inheritance.

Psalms 65:4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

The inheritance.

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

1 Peter 1:4-5 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through Faith unto Salvation ready to be revealed in the last time.

Should lead to cultivation of graces.

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, Bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Should be evidenced by diligence.

2 Peter 1:10 Wherefore the rather, Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Saints may have Assurance of.

1 Thessalonians 1:4 Knowing, Brethren beloved, your election of God.

Exemplified.

Isaac,

Genesis 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Abram,

Nehemiah 9:7 Thou Art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

Zerubbabel,

Haggai 2:23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my Servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have Chosen thee, saith the LORD of hosts.

Apostles,

John 13:18 I speak not of you all: I know whom I have Chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have Chosen you out of the world, therefore the world hateth you.

Jacob,

Romans 9:12-13 It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

Rufus,

Romans 16:13 Salute Rufus Chosen in the Lord, and his mother and mine.

Paul,

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

ISRAEL, THE JEWS: *The Elect*, "the Chosen" People

Isaiah 45:4 For Jacob my servant's sake, and **Israel mine elect**, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Descended from Abraham.

Isaiah 51:2 Look unto Abraham your Father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

Also John 8:39.

Divided into twelve tribes.

Genesis 35:22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his Father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

Also Genesis 49:28.

CALLED

Hebrews.

Genesis 14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

Also Genesis 40:15; 2 Corinthians 11:22.

Israelites.

Exodus 9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites Dead. And the heart of Pharaoh was hardened, and he did not let the people go.

Also Joshua 3:17.

Seed of Abraham.

Psalms 105:6 O ye seed of Abraham his Servant, ye children of Jacob his Chosen.

Also Isaiah 41:8.

Seed of Jacob.

Jeremiah 33:26 Then will I cast away the seed of Jacob, and David my Servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Seed of Israel.

1 Chronicles 16:13 O ye seed of Israel his Servant, ye children of Jacob, his Chosen ones.

Children of Jacob.

1 Chronicles 16:13 O ye seed of Israel his Servant, ye children of Jacob, his Chosen ones.

Children of Israel.

Genesis 50:25 And Joseph took an Oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Also Isaiah 27:12.

Jeshurun.

Deuteronomy 32:15 But Jeshurun waxed fat, and kicked: thou Art waxen fat, thou Art grown thick, thou Art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his Salvation.

Chosen and loved by God.

Deuteronomy 7:6-7 For thou Art an holy people unto the LORD thy God: the LORD thy God hath Chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Circumcised in token of their covenant relation.

Genesis 17:10-11 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant Betwixt me and you.

Separated from all other nations.

Exodus 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

Also Leviticus 20:24; 1 Kings 8:53.

DESCRIBED AS

A peculiar people.

Deuteronomy 14:2 For thou Art an holy people unto the LORD thy God, and the LORD hath Chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

A peculiar treasure.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Also Psalm 135:4.

A holy nation.

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

A holy people.

Deuteronomy 7:6 For thou Art an holy people unto the LORD thy God: the LORD thy God hath Chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Also Deuteronomy 14:21.

A kingdom of priests.

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

A special people.

Deuteronomy 7:6 For thou Art an holy people unto the LORD thy God: the LORD thy God hath Chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord's portion.

Deuteronomy 32:9 For the LORDS' portion is his people; Jacob is the lot of his inheritance.

Sojourned in Egypt.

Exodus 12:40-41 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Brought out of Egypt by God.

Exodus 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

Also Deuteronomy 5:15; 6:12.

In the desert forty years.

Numbers 14:33 And your children shall wander in the wilderness forty years, and bear your Whoredoms, until your carcasses be wasted in the wilderness.

Also Joshua 5:6.

Settled in Canaan.

Numbers 32:18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

Also Joshua 14:1-5.

Under the theocracy until the time of Samuel.

Exodus 19:4-6 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Also 1 Samuel 8:7.

Desired and obtained kings.

1 Samuel 8:5 And said unto him, Behold, thou Art old, and thy sons walk not in thy ways: now make us a king to Judge us like all the nations.

Also 1 Samuel 8:22.

Divided into two kingdoms after Solomon.

1 Kings 11:31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

Also 1 Kings 12:19-20.

Often subdued and made tributary.

Judges 2:13 And they forsook the LORD, and served Baal and Ashtaroth.

Also Judges 4:2; 6:2,6; 2 Kings 23:33.

Taken captive to Assyria and Babylon.

2 Kings 17:32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

Also 2 Kings 18:11; 24:16; 25:11.

Restored to their own land by Cyrus.

Ezra 1:1-4 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

Had courts of justice.

Deuteronomy 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall Judge the people with just Judgment.

Had an ecclesiastical establishment.

Exodus 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Also Numbers 18:6; Malachi 2:4-7.

Had a series of Prophets to promote national reformation.

Jeremiah 7:25 Since the day that your Fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the Prophets, daily rising up early and sending them:

Also Jeremiah 26:4; 35:15; 44:4; Ezekiel 38:17.

The only people who had knowledge of God.

Psalms 76:1 In Judah is God known: his name is great in Israel.

Also 1 Thessalonians 4:5; Psalm 48:3; Romans 1:28.

The only people who worshipped God.

Exodus 5:17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

Also Psalm 96:5; 115:3-4.

Religion of, according to rites prescribed by God.

Leviticus 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

Also Deuteronomy 12:8-11; Hebrews 9:1.

Religion of, typical.

Hebrews 9:8-11 The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the Conscience; Which stood only in meats and drinks, and Divers washings, and Carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Also Hebrews 10:1.

Their national greatness.

Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Also Deuteronomy 33:29.

Their national privileges.

Romans 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

Also Romans 9:4-5.

Their vast numbers.

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Also Numbers 10:36.

NATIONAL CHARACTER OF;

Pride of descent, ect.

Jeremiah 13:9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

Also John 8:33,41.

Love of country.

Psalms 137:6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Fondness for their Brethren.

Exodus 2:11-12 And it came to pass in those days, when Moses was grown, that he went out unto his Brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his Brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Attachment to Moses.

John 9:28-29 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

Attachment to customs of The Law.

Acts 6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

Also Acts 21:21; 22:3.

Fondness for traditional customs.

Jeremiah 44:17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our Fathers, our kings, and our Princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

Also Ezekiel 20:18,30.

Stubborn and stiffnecked.

Exodus 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Also Acts 7:51.

Prone to rebellion.

Deuteronomy 9:7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Also Deuteronomy 9:24.

Prone to backsliding.

Jeremiah 2:11-13 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. 13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Also Jeremiah 8:5.

Prone to idolatry.

Isaiah 2:8 Their land also is full of Idols; they worship the work of their own hands, that which their own fingers have made:

Also Isaiah 57:5.

Prone to formality in religion.

Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Also Ezekiel 33:31; Matthew 15:7-9.

Self-Righteous.

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Also Romans 10:3.

Unfaithful to covenant engagements.

Jeremiah 3:6-8 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Also Jeremiah 31:32; Ezekiel 16:59.

Ungrateful to God.

Deuteronomy 32:15 But Jeshurun waxed fat, and kicked: thou Art waxen fat, thou Art grown thick, thou Art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his Salvation.

Also Isaiah 1:2.

Ignorant of the true sense of Scripture.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.

Also 2 Corinthians 3:13-15.

Distrustful of God.

Numbers 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

Also Psalm 78:22.

Covetous.

Jeremiah 6:13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

Also Ezekiel 33:31; Micah 2:2.

Cowardly.

Exodus 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

Also Numbers 14:3; Isaiah 51:12.

Trusted to their privileges for Salvation.

Jeremiah 7:4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

Also Matthew 3:9.

Distinction of castes amongst, noticed.

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Also Luke 7:39; 15:2; Acts 26:5.

Degenerated as they increased in national greatness.

Amos 6:4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

Often displeased God by their Sins.

Numbers 25:3 And Israel joined himself unto Baalpeor: and the Anger of the LORD was kindled against Israel.

Also Deuteronomy 32:16; 1 Kings 16:2; Isaiah 1:4; 5:24-25.

A spiritual seed of true believers always amongst.

1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Also Isaiah 6:13; Romans 9:6; 11:1,5.

MODERN, DIVIDED INTO

Hebrews or pure Jews.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Also Philippians 3:5.

Hellenists or Grecians.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Also Acts 9:29.

Many sects and parties.

Matthew 16:6 Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

Also Mark 8:15.

An agricultural people.

Genesis 46:32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

A commercial people.

Ezekiel 27:17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and Balm.

Obligated to unite against enemies.

Numbers 32:20-22 And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, 21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, 22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

Also Judges 19:29; 20; 1 Samuel 11:7-8.

Often distinguished in war.

Judges 7:19-23 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon. 21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. 22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath. ...

Also 1 Samuel 14:6-13; 17:32-33.

Strengthened By God in war.

Leviticus 26:7-8 And ye shall chase your enemies, and they shall fall before you by the sword. 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Under God's special protection.

Deuteronomy 32:10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

Also Deuteronomy 33:27-29; Psalm 105:13-15; 121:3-5.

Enemies of, obliged to acknowledge them as divinely protected.

Joshua 2:9-11 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Also Esther 6:13.

PROHIBITED FROM

Associating with others.

Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Covenanting with others.

Exodus 23:32 Thou shalt make no covenant with them, nor with their gods.

Also Deuteronomy 7:2.

Marry with others.

Deuteronomy 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Also Joshua 23:12.

Following practices of others.

Deuteronomy 12:29-31 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the LORD thy God: for every Abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Also Deuteronomy 18:9-14.

Despised all strangers.

1 Samuel 17:36 Thy Servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Also Matthew 16:26-27.

Held no intercourse with strangers.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Also Acts 11:2-3.

Condemned for associating with other nations.

Judges 2:1-3 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your Fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their Altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Also Jeremiah 2:18.

Received proselytes from other nations.

Acts 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Also Exodus 12:44,48.

Gentiles made one with, under the Gospel.

Acts 10:15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Also Acts 15:8-9.

ALL OTHER NATIONS

Envied.

Nehemiah 4:1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

Also Isaiah 26:11; Ezekiel 35:11.

Hated.

Psalms 44:10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

Also Ezekiel 35:5.

Oppressed.

Exodus 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Also Judges 2:18; 4:3.

Persecuted.

Lamentations 1:3 Judah is gone into captivity because of Affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

Also Lamentations 5:5.

Rejoiced at calamities of.

Psalms 44:13 Thou makest us a reproach to our neighbours, a scorn and a Derision to them that are round about us.

Also Psalm 80:5-6.

None hated or oppressed, with impunity.

Psalms 137:8-9 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. 9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

CHRIST

Promised to.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Also Daniel 9:25.

Expected by.

Psalms 14:7 Oh that the Salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Also Matthew 11:3; Luke 2:25,38.

Regarded as the restorer of national greatness.

Matthew 20:21 And he said unto her, **What wilt thou?** She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Also Luke 24:21; Acts 1:6.

Sprang from.

Romans 9:5 Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Also Hebrews 7:14.

Rejected by.

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Also Mark 6:3; John 1:11.

Murdered by.

Acts 7:52 Which of the Prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Also 1 Thessalonians 2:15.

Imprecated the blood of Christ upon themselves and their children.

Matthew 27:25 Then answered all the people, and said, His blood be on us, and on our children.

Many of, believed the Gospel.

Acts 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of The Law:

Unbelieving, persecuted the Christians.

Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Also Acts 17:13; 1 Thessalonians 2:14-16.

Cast off for unbelief.

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Also Romans 11:20.

Scattered and peeled.

Isaiah 18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

Also Isaiah 18:7.

Shall finally be saved.

Romans 11:26-27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their Sins.

Punishment of, for rejecting and killing Christ, illustrated.

Matthew 21:37-43 But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those *husbandmen*? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, *Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Descendants of Abraham.

Psalms 105:6 O ye seed of Abraham his Servant, ye children of Jacob his Chosen.

Also Isaiah 51:2; John 8:33; Romans 9:7.

The people of God.

Deuteronomy 32:9 For the LORDS' portion is his people; Jacob is the lot of his inheritance.

Also 2 Samuel 7:24; Isaiah 51:16.

Separated to God.

Exodus 33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

Also Numbers 23:9; Deuteronomy 4:34.

Beloved for their Father's sake.

Deuteronomy 4:37 And because he loved thy Fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

Also Deuteronomy 10:15; Romans 11:28.

Christ descended from.

John 4:22 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

Also Romans 9:5.

THE OBJECTS OF

God's love.

Deuteronomy 7:8 But because the LORD loved you, and because he would keep the Oath which he had sworn unto your Fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Also Deuteronomy 23:5; Jeremiah 31:3.

God's choice.

Deuteronomy 7:6 For thou Art an holy people unto the LORD thy God: the LORD thy God hath Chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

God's protection.

Psalms 105:15 Saying, Touch not mine anointed, and do my Prophets no harm.

Also Zechariah 2:8.

The covenant established with.

Exodus 6:4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

Also Exodus 24:6-8; 34:27.

PROMISES RESPECTING MADE TO

Abraham.

Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Also Genesis 13:14-17; 15:18; 17:7-8.

Isaac.

Genesis 26:2-5 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the Oath which I sware unto Abraham thy Father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Also Genesis 26:24.

Jacob.

Genesis 28:12-15 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the Angels of God ascending and descending on it. 13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Also Genesis 35:9-12.

Themselves.

Exodus 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Also Exodus 19:5-6.

Privileges of.

Psalms 76:1-2 In Judah is God known: his name is great in Israel. 2 In Salem also is his tabernacle, and his dwelling place in Zion.

Punished FOR

Idolatry.

Psalms 78:58-64 For they provoked him to Anger with their high places, and moved him to jealousy with their graven Images. 59 When God heard this, he was wroth, and greatly abhorred Israel: 60 So that he forsook The Tabernacle of Shiloh, the tent which he placed among men; 61 And delivered his strength into captivity, and his glory into the enemy's hand. ...

Also Isaiah 65:3-7.

Unbelief.

Romans 11:20 Well; because of unbelief they were broken off, and thou standest by Faith. Be not highminded, but fear:

Breaking covenant.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Also Jeremiah 11:10.

Transgressing The Law.

Isaiah 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto Anger, they are gone away backward.

Also Isaiah 24:5-6.

Changing the ordinances.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Killing the Prophets.

Matthew 23:37-38 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate.

Imprecating upon themselves the blood of Christ.

Matthew 27:25 Then answered all the people, and said, His blood be on us, and on our children.

Scattered among the nations.

Deuteronomy 28:64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy Fathers have known, even wood and stone.

Also Ezekiel 6:8; 36:19.

Despised by the nations.

Ezekiel 36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

Their country trodden under foot by the Gentiles.

Deuteronomy 28:49-52 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; 50 A nation of fierce Countenance, which shall not regard the person of the old, nor shew favour to the young: 51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either Corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

Also Luke 21:24.

Their house left desolate.

Matthew 23:38 Behold, your house is left unto you desolate.

Deprived of civil and religious privileges.

Hosea 3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

DENUNCIATIONS AGAINST THOSE WHO

Cursed.

Genesis 27:29 Let people serve thee, and nations bow down to thee: be lord over thy Brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

Also Numbers 24:9.

Contended with.

Isaiah 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

Also Isaiah 49:25.

Oppressed.

Isaiah 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Also Isaiah 51:21-23.

Hated.

Psalms 129:5 Let them all be confounded and turned back that hate Zion.

Also Ezekiel 35:5-6.

Aggravated the Afflictions of.

Zechariah 1:14-15 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. 15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the Affliction.

Slaughtered.

Psalm 79:1-7 O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The Dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy Saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and Derision to them that are round about us. ...

Also Ezekiel 35:5-6.

God, mindful of.

Psalm 98:3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the Salvation of our God.

Also Isaiah 49:15-16.

Christ was sent to.

Matthew 15:24 But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.*

Also Matthew 21:37; Acts 3:20,22,26.

Compassion of Christ for.

Matthew 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Also Luke 19:41.

The Gospel preached to, first.

Matthew 10:6 *But go rather to the lost sheep of the house of Israel.*

Also Luke 24:47; Acts 1:8.

Blessedness of blessing.

Genesis 27:29 Let people serve thee, and nations bow down to thee: be lord over thy Brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

Blessedness of favoring.

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Also Psalm 122:6.

Pray importunately for.

Psalm 122:6 Pray for the peace of Jerusalem: they shall prosper that love thee.

Also Isaiah 62:1,6-7.

Saints remember.

Psalm 102:14 For thy servants take pleasure in her stones, and favour the dust thereof.

Also Psalm 137:5; Jeremiah 51:50.

PROMISES RESPECTING,

The pouring out of the Spirit upon them.

Ezekiel 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

Also Zechariah 12:10.

The removal of their blindness.

Romans 11:25 For I would not, Brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Also 2 Corinthians 3:14-16.

Their return and seeking to God.

Hosea 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Their humiliation for the rejection of Christ.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Pardon of Sin.

Isaiah 44:22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy Sins: return unto me; for I have redeemed thee.

Also Romans 11:27.

Salvation.

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Also Romans 11:26.

Sanctification.

Jeremiah 33:8 And I will cleanse them from all their iniquity, whereby they have Sinned against me; and I will pardon all their iniquities, whereby they have Sinned, and whereby they have transgressed against me.

Also Ezekiel 36:25; Zechariah 12:1,9.

Joy occasioned by conversion of.

Isaiah 44:23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into Singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Also Isaiah 49:13; 52:8; 66:10.

Blessing to the Gentiles by conversion of.

Isaiah 2:1-5 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the LORDS' house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will Teach us of his ways, and we will walk in his paths: for out of Zion shall go forth The Law, and the word of the LORD from Jerusalem. 4 And he shall Judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. ...

Also Isaiah 60:5; 66:19; Romans 11:12,15.

Re-union of.

Jeremiah 3:18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your Fathers.

Also Ezekiel 37:16-17,20-22; Hosea 1:11; Micah 2:12.

Restoration to their own land.

Isaiah 11:15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

Also Isaiah 14:1-3; 27:12-13.

Ezekiel 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Also Ezekiel 37:21; 39:25,28.

Gentiles assisting in their restoration.

Isaiah 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Also Isaiah 60:10; 61:4-6.

Subjection of Gentiles to.

Isaiah 60:11-12 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. 12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Also Isaiah 60:14.

Future glory of.

Isaiah 60:19 The sun shall be no more thy Light by day; neither for brightness shall the moon give Light unto thee: but the LORD shall be unto thee an everlasting Light, and thy God thy glory.

Also Isaiah 62:3-4.

Future prosperity of.

Isaiah 60:6-7 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Also Isaiah 60:9; 61:4-6; Hosea 14:5-6.

That Christ shall appear amongst.

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Also Zechariah 14:4.

That Christ shall dwell amongst.

Ezekiel 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their Whoredom, nor by the carcases of their kings in their high places.

Also Ezekiel 43:9.

That Christ shall reign over.

Ezekiel 34:23 And I will set up one shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their shepherd.

Also Ezekiel 37:24-25.

Conversion of, illustrated.

Ezekiel 37:1-14 ¶ The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

Also Romans 11:24.

THE GENTILES: The *Predestined* Whom God Always Planned to Save

Comprehend all nations except the Jews.

Romans 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under Sin;

Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

CALLED

Heathen.

Psalms 2:1 Why do the heathen rage, and the people imagine a vain thing?

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

Nations.

Psalms 9:20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

Psalms 22:28 For the kingdom is the LORDS': and he is the governor among the nations.

Isaiah 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly Afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Uncircumcised.

1 Samuel 14:6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

Isaiah 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Uncircumcision.

Romans 2:26 Therefore if the uncircumcision keep the righteousness of The Law, shall not his uncircumcision be counted for circumcision?

Greeks.

Romans 1:16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Strangers.

Isaiah 14:1 For the LORD will have mercy on Jacob, and will yet choose ISRAEL, and set them in their own land: and the strangers shall be joined with them, and they shall Cleave to the house of Jacob.

Isaiah 60:10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Ruled by God.

2 Chronicles 20:6 And said, O LORD God of our Fathers, Art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Psalms 47:8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

Chastised by God.

Psalms 9:5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

Psalms 94:10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

Counsel of, brought to nought.

Psalms 33:10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

CHARACTERIZED AS

Ignorant of God.

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1 Thessalonians 4:5 Not in the lust of Concupiscence, even as the Gentiles which know not God:

Refusing to know God.

Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not Convenient;

Without The Law.

Romans 2:14 For when the Gentiles, which have not The Law, do by nature the things contained in The Law, these, having not The Law, are a law unto themselves:

Idolatrous.

Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1 Corinthians 12:2 Ye know that ye were Gentiles, carried away unto these dumb Idols, even as ye were led.

Superstitious.

Deuteronomy 18:14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

Depraved and wicked.

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not Convenient; 29 Being filled with all UNRIGHTEOUSNESS, Fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud,

boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: ...

Ephesians 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Blasphemous and reproachful.

Nehemiah 5:9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

Constant to their false gods.

Jeremiah 2:11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

Hated and despised the Jews.

Esther 9:1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

Esther 9:5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

Often ravaged and defiled the holy land and sanctuary.

Psalms 79:1 O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Lamentations 1:10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy Congregation.

THE JEWS

Not to follow the ways of.

Leviticus 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Jeremiah 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Not to intermarry with.

Deuteronomy 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Permitted to have, as servants.

Leviticus 25:44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

Despised, as if dogs.

Matthew 15:26 But he answered and said, *It is not meet to take the children's bread, and to cast it to dogs.*

Never associated with.

Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Acts 11:2-3 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

Often corrupted by.

2 Kings 17:7-8 For so it was, that the children of Israel had Sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

Dispersed amongst.

John 7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and Teach the Gentiles?

Excluded from Israel's privileges.

Ephesians 2:11-12 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Not allowed to enter the temple.

Acts 21:28-29 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and The Law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Outer court of temple for.

Ephesians 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Revelation 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Given to Christ as His inheritance.

Psalms 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Christ given as a Light to.

Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles;

Luke 2:32 A Light to lighten the Gentiles, and the glory of thy people Israel.

Conversion of, predicted.

Isaiah 2:2 And it shall come to pass in the last days, that the mountain of the LORDS' house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

United with the Jews against Christ.

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

The Gospel not to be preached to, till preached to the Jews.

Matthew 10:5 ¶ These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:**

Luke 24:47 **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and Judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

First special introduction of the Gospel to.

Acts 10:34-45 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I* say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

First general introduction of the Gospel to.

Acts 13:48-49 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to Eternal Life believed. 49 And the word of the Lord was published throughout all the region.

Acts 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what Miracles and wonders God had wrought among the Gentiles by them.

Paul the apostle of.

Acts 9:15 But the Lord said unto him, *Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

Galatians 2:7-8 But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Jerusalem trodden down by, ect.

Luke 21:24 *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

Israel rejected till the fulness of.

Romans 11:25 For I would not, Brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Whosoever Calls on the Name of the Lord

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, **Whosoever believeth on him shall not be ashamed.** For THERE IS NO DIFFERENCE BETWEEN THE JEW AND THE GREEK: for the same Lord over all is rich unto all that call upon him. **For whosoever shall call upon the name of the Lord shall be saved.**

There is no difference between the Jew (the elect) and the Greek(the non-elect):

The premise of Calvinism is that there is a wall separating the elect from the non-elect that is so insurmountable that no one can hurdle it. Within the Calvinist worldview, that wall is the sovereign will of God, that made a decree, choosing who will be saved and choosing who will be damned.

This idea conflicts with the main message of Romans 9-11, which is that the wall has been broken down (Ephesians 2). Before Christ came, only the Jews (the elect) were heirs of the covenants God made on Mount Sinai and with Abraham. But now that Christ died for the sins of the whole world, the gospel is to go to every nation, to every tongue, tribe, and people. Now, the gospel has been opened to the Gentiles. Any presentation of Romans 9 that does not include this good news, that the Gentiles can now be saved, and not just Israel, is missing the whole point in these chapters.

Romans 10:12 For there is no difference between the Jew and the Greek: for **the same Lord over all is rich unto all that call upon him.**

Romans 10:17-20 So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, **I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.** But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Here, God is provoking the elect (Israel) by receiving those whom he previously had not elected (Gentiles).

Romans 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Here are the 'vessels of honor' and the 'vessels not unto honor'. 'Jacob and Esau. Romans 9 is dealing with Israel and Gentiles, not the Scottish Calvinists from the 16th Century.

Romans 9:30-33 What shall we say then? That the **Gentiles**, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But **Israel**, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they

stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and **whosoever believeth on him shall not be ashamed.**

The Atonement: Jesus Christ's Death on the Cross

Jesus Christ learned obedience from the things he suffered.

Hebrews 5:8 Though he were a Son, yet **learned he obedience by the things which he suffered;**

By the obedience of one shall many be made righteous.

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life **by one, Jesus Christ.**) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one the free gift came** upon all men unto justification of life. For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.**

The Word of Faith.

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, **the word of faith, which we preach;** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, **Whosoever believeth on him shall not be ashamed.** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **For whosoever shall call upon the name of the Lord shall be saved.**

Received ye the Spirit By Faith, or by the Law?

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by **the hearing of faith?**

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or **by the hearing of faith?**

Christ Suffered "Once," Not Daily.

Hebrews 7:27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once,** when he offered up himself.

Hebrews 9:7. But **into the second** *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:12. Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:25-26. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Hebrews 9:28. So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

1 Peter 3:18. For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

This Do in Remembrance of Me.

Take Up His Cross Daily (In Memory), and Follow Me.

Luke 9:23. and he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke 22:14-20. and when the hour was come, he sat down, and the twelve apostles with him. and he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. and he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. and he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me**. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

1 Corinthians 15:1-4. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 11:23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: *this do in remembrance of me.*** After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me.*** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Christ's One-Time Death on the Cross Obtained Eternal Redemption For Us

Hebrews 9:12 Neither by the blood of goats and calves, **but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.***

Believers are SANCTIFIED by the Cross ONCE—Forever.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Believers Are PERFECTED by the Cross ONCE—Forever.

Hebrews 10:14. For by one offering he hath perfected for ever them that are sanctified.

Believers Are WASHED by the Cross.

Revelation 1:5. and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Believers Are JUSTIFIED by the Cross.

1 Corinthians 6:11. and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Romans 5:9. Much more then, **being now justified by his blood,** we shall be saved from wrath through him.

Believers Are FORGIVEN of ALL Sin by the Cross.

Ephesians 1:7. In whom **we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace;

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

Believers Have the ATONEMENT Right Now.

Romans 5:11. and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Believers Have PEACE With God.

Romans 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Believers Have Been RECONCILED With God by the Cross.

2 Corinthians 5:17-21. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. and all things are of **God, who hath reconciled us to himself by Jesus Christ,** and hath given to us the ministry of reconciliation; To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;** and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Let's Recap:

- Jesus ONE Offering Upon the Cross in AD 33, was for the Sins of the WHOLE World.
- God's Wrath Has Been Eternally Satisfied by the Cross.
- Believers are SANCTIFIED.
- Believers are PERFECTED.
- Believers are WASHED.
- Believers are JUSTIFIED.
- Believers have the ATONEMENT right now.
- Believers have PEACE with God.
- Believers have Been RECONCILED with God by Jesus death on the Cross.

Jesus PURGED Our Sins, by Himself, & then He Sat Down. Hebrews 1:3.

The Cross, a Finished Work

Jesus Offering Upon the Cross was for the Sins of the WHOLE World.

God's Wrath Has Been ETERNALLY Satisfied by the Cross.

Believers are PERFECTED Forever.

Believers are WASHED.

Believers are SANCTIFIED Forever by the Cross.



Believers have Been RECONCILED with God by the Cross.

Believers are JUSTIFIED.

Believers have the ATONEMENT Now.

Believers have PEACE with God.

Jesus PURGED Our Sins by Himself, & then He Sat Down.

The blood of Jesus Christ, his Son, cleansed us from all sin.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Revelation 1:5. and from Jesus Christ, *who* is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Jesus Redeemed us to God by His Blood.

Revelation 5:9. and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for **thou wast slain, and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**

ELECTION IN THE BOOK OF ROMANS

Context of Romans 9: No Longer a Difference Between Jews and Gentiles

Tracing key words, such as “Jew,” “Gentile,” and the “Law,” “Righteousness,” “Faith,” “Believe,” throughout the whole book of Romans, demonstrates the merger of Jews and Gentiles, and the abolishment of the Jews Religion is this theme that Paul is emphasizing as his main context of Romans 9-11. The reader is encouraged to remember that “circumcision” and “the Law” invoked a long list of religious ordinances into the minds of those who first read Romans in the first century. Including the Temple, the sacrifices, and the feast days. The issue at stake, is whether anything from the old religion of the Jews was still necessary to make atonement with God, now that Christ had died on the Cross and fulfilled these shadows.

Romans 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other GENTILES.

Romans 1:16 ¶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that BELIEVETH; to the JEW first, and also to the GREEK.

Romans 2:9-10 Tribulation and anguish, upon every soul of man that doeth evil, of the JEW first, and also of the GENTILE; But glory, honour, and peace, to every man that worketh good, to the JEW first, and also to the GENTILE:

Romans 2:12-15 For as many as have sinned without LAW shall also perish without LAW: and as many as have sinned in the LAW shall be judged by the LAW; (For not the hearers of the LAW are just before God, but the doers of the LAW shall be justified. For when the GENTILES, which have not the LAW, do by nature the things contained in the LAW, these, having not the LAW, are a LAW unto themselves: Which shew the work of the LAW written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Romans 2:17-18 ¶ Behold, thou art called a JEW, and retest in the LAW, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the LAW;

Romans 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the LAW.

Romans 2:23-29 Thou that makest thy boast of the LAW, through breaking the LAW dishonourest thou God? For the name of God is blasphemed among the GENTILES through you, as it is written. For CIRCUMCISION verily profiteth, if thou keep the LAW: but if thou be a breaker of the LAW, thy CIRCUMCISION is made UNCIRCUMCISION. Therefore if the UNCIRCUMCISION keep the RIGHTEOUSNESS of the LAW, shall not his UNCIRCUMCISION be counted for CIRCUMCISION? And shall not UNCIRCUMCISION which is by nature, if it fulfil the LAW, judge thee, who by the letter and CIRCUMCISION dost transgress the LAW? For he is not a JEW, which is one outwardly; neither is that CIRCUMCISION, which is outward in the flesh: But he is a JEW, which is one inwardly; and CIRCUMCISION is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 3:1 ¶ What advantage then hath the JEW? or what profit is there of CIRCUMCISION?

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both JEWS and GENTILES, that they are all under sin;

Romans 3:19-21 ¶ Now we know that what things soever the LAW saith, it saith to them who are under the LAW: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the LAW there shall no flesh be justified in his sight: for by the LAW is the knowledge of sin. But now the RIGHTEOUSNESS of God without the LAW is manifested, being witnessed by the LAW and the prophets;

Romans 3:27-29 Where is boasting then? It is excluded. By what LAW? of works? Nay: but by the LAW of FAITH. Therefore we conclude that a man is justified by FAITH without the deeds of the LAW. Is he the God of the JEWS only? is he not also of the GENTILES? Yes, of the GENTILES also:

Romans 3:31 Do we then make void the LAW through FAITH? God forbid: yea, we establish the LAW.

Romans 4:5 But to him that worketh not, but BELIEVETH on him that JUSTIFIETH the ungodly, his FAITH is counted for RIGHTEOUSNESS.

Romans 4:9 ¶ *Cometh* this blessedness then upon the CIRCUMCISION *only*, or upon the UNCIRCUMCISION also? for we say that faith was reckoned to Abraham for RIGHTEOUSNESS.

Romans 4:11-14 And he received the sign of CIRCUMCISION, a seal of the RIGHTEOUSNESS of the FAITH which *he had yet* being UNCIRCUMCISED: that he might be the father of all them that BELIEVE, though they be NOT CIRCUMCISED; that RIGHTEOUSNESS might be IMPUTED unto them also: And the father of CIRCUMCISION to them who are NOT OF THE CIRCUMCISION ONLY, but who also walk in the steps of that FAITH of our father Abraham, which *he had* being yet UNCIRCUMCISED. For THE PROMISE, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the LAW, but through the RIGHTEOUSNESS of FAITH. For if they which are of the LAW *be* heirs, FAITH is made void, and THE PROMISE made of none effect:

Romans 4:16 Therefore *it is* of FAITH, that *it might be* by grace; to the end THE PROMISE might be sure to all the seed; not to that only which is of the LAW, but to that also which is of the FAITH of Abraham; who is the father of us all,

Romans 4:19-20 And being not weak in FAITH, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at THE PROMISE of God through unbelief; but was STRONG IN FAITH, giving glory to God;

Romans 4:13-16 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the LAW, but through the RIGHTEOUSNESS of FAITH. For if they which are of the LAW *be* heirs, FAITH is made void, and the promise made of none effect: Because the LAW worketh wrath: for where no LAW is, there is no transgression. Therefore it is of FAITH, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the LAW, but to that also which is of the FAITH of Abraham; who is the father of us all,

Romans 5:1-2 ¶ Therefore being JUSTIFIED by FAITH, we have peace with God through our Lord Jesus Christ: By whom also we have access by FAITH into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:13 (For until the LAW sin was in the world: but sin is NOT IMPUTED when there is no LAW.

Romans 5:20 Moreover the LAW entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 6:14 For sin shall not have dominion over you: for ye are not under the LAW, but under grace.

Romans 7:1-9 ¶ Know ye not, brethren, (for I speak to them that know the LAW,) how that the LAW hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the LAW to her husband so long as he liveth; but if the husband be dead, she is loosed from the LAW of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that LAW; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the LAW by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the LAW, did work in our members to bring forth fruit unto death. But now we are delivered from the LAW, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. ¶ What shall we say then? Is the LAW sin? God forbid. Nay, I had not known sin, but by the LAW: for I had not known lust, except the LAW had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the LAW sin was dead. For I was alive without the LAW once: but when the commandment came, sin revived, and I died.

Romans 7:12 Wherefore the LAW is holy, and the commandment holy, and just, and good.

Romans 7:14 ¶ For we know that the LAW is spiritual: but I am carnal, sold under sin.

Romans 7:16 If then I do that which I would not, I consent unto the LAW that it is good.

Romans 7:21-23 I find then a LAW, that, when I would do good, evil is present with me. For I delight in the LAW of God after the inward man: But I see another LAW in my members, warring against the LAW of my mind, and bringing me into captivity to the LAW of sin which is in my members.

Romans 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the LAW of God; but with the flesh the LAW of sin.

Romans 8:2-4 For the LAW of the Spirit of life in Christ Jesus hath made me free from the LAW of sin and death. For what the LAW could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the RIGHTEOUSNESS of the LAW might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the LAW of God, neither indeed can be.

Romans 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that JUSTIFIETH.

***Pay Careful Attention to How the Same Theme and Context Throughout
Romans 9-11 is through Faith, Gentiles are No Longer Separated from the Jews
by the Law of Moses***

Calvinism/Augustinianism can only be derived by ignoring the context of the whole book of Romans, and treating Romans 9, as though it is its own isolated chapter separated from the rest of the epistle to the Romans. As demonstrated in this chapter the context of Romans 9 is not about God predermining some to salvation, and others to damnation, rather this chapter is a prelude which leads us to the GOOD NEWS of Romans 9:24-25. Which is that God "HATH CALLED, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES," & v. 33, "WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED." A message which Paul gloriously writes about in Ephesians 1-2 as well (which we will discuss later in this book)..

Romans 9:4 Who are ISRAELITES; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the LAW, and the service of God, and the promises;

Romans 9:6 ¶ Not as though the word of God hath taken none effect. For they are not all ISRAEL, which are of ISRAEL:

Romans 9:24-25 Even us, whom **HE HATH CALLED, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES?** ¶ As he saith also in Osee, **I will call them my people, which were not my people; and her beloved, which was not beloved.**

Romans 9:27 Esaias also crieth concerning ISRAEL, Though the number of the children of ISRAEL be as the sand of the sea, a remnant shall be saved:

Romans 9:30-33 ¶ What shall we say then? That the GENTILES, which followed not after RIGHTEOUSNESS, have attained to RIGHTEOUSNESS, even the RIGHTEOUSNESS which is of FAITH. But ISRAEL, which followed after the LAW of RIGHTEOUSNESS, hath not attained to the LAW of RIGHTEOUSNESS. Wherefore? Because they sought it not by FAITH, but as it were by the works of the LAW. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever BELIEVETH on him shall not be ashamed.

Romans 10:1 ¶ Brethren, my heart's desire and prayer to God for ISRAEL is, that they might be saved.

Romans 10:4-5 For Christ is the end of the LAW for RIGHTEOUSNESS to every one that BELIEVETH. For Moses describeth the RIGHTEOUSNESS which is of the LAW, That the man which doeth those things shall live by them.

Romans 10:8-13 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of FAITH, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt BELIEVE in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man BELIEVETH unto RIGHTEOUSNESS; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever BELIEVETH on him shall not be ashamed. ¶ For there is no difference between the JEW and the GREEK: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

Romans 10:19 But I say, Did not ISRAEL know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

Romans 10:21 But to ISRAEL he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Romans 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against ISRAEL, saying,

Romans 11:7 What then? ISRAEL hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Romans 11:11-13 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the GENTILES, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the GENTILES; how much more their fulness? For I speak to you GENTILES, inasmuch as I am the apostle of the GENTILES, I magnify mine office:

Romans 11:25-26 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to ISRAEL, until the fulness of the GENTILES be come in. And so all ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Romans 13:8-10 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the LAW. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the LAW.

Romans 15:10-12 And again he saith, Rejoice, ye GENTILES, with his people. And again, Praise the Lord, all ye GENTILES; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the GENTILES; in him shall the GENTILES trust.

Romans 15:16 That I should be the minister of Jesus Christ to the GENTILES, ministering the gospel of God, that the offering up of the GENTILES might be acceptable, being sanctified by the Holy Ghost.

Romans 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the GENTILES obedient, by word and deed,

Romans 15:27 It hath pleased them verily; and their debtors they are. For if the GENTILES have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Romans 16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the GENTILES.

Romans 2-3 - Neither Jew (the Elect), Nor Greek, All Have Sinned

Romans 2:1-29 ¶ Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. **2** But we are sure that the judgment of God is according to truth against them which commit such things. **3** And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? **4** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? **5** But **after thy hardness and impenitent heart** treasurest up unto thyself wrath against the day of wrath and revelation of **the righteous judgment of God**; **6 Who will render to every man according to his deeds**: **7** To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: **8** But unto them that are contentious, and do not obey the truth, but obey UNRIGHTEOUSNESS, indignation and wrath, **9** Tribulation and anguish, upon every soul of man that doeth evil, **of the JEW first, and also of the GENTILE**; **10** But glory, honour, and peace, to every man that worketh good, **to the JEW first, and also to the GENTILE**: **11 For there is no respect of persons with God**. **12** For as many as have sinned **without LAW** shall also perish **without LAW**: and as many as have sinned in **the LAW** shall be judged by **the LAW**; **13** (For not the hearers of **the LAW** are just before God, but the doers of **the LAW** shall be justified. **14** For when **the GENTILES, which have not the LAW**, do by nature the things contained in **the LAW**, these, **having not the LAW**, are a **LAW** unto themselves: **15** Which shew **the work of the LAW written in their hearts**, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) **16** In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 ¶ Behold, thou art called a **JEW**, and retest in **the LAW**, and makest thy boast of God, **18** And knowest *his* will, and approvest the things that are more excellent, being instructed out of **the LAW**; **19** And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, **20** An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in **the LAW**. **21** Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? **22** Thou that sayest a **man should not commit adultery**, dost thou commit adultery? thou that **abhorrest idols**, dost thou commit sacrilege? **23** Thou that makest thy boast of **the LAW**, through breaking **the LAW** dishonourest thou God? **24** For **the name of God is blasphemed among the GENTILES through you**, as it is written. **25** For **CIRCUMCISION** verily profiteth, if thou keep the LAW: but if thou be a breaker of **the LAW**, **thy CIRCUMCISION is made UNCIRCUMCISION**. **26** Therefore if **the UNCIRCUMCISION** keep the **RIGHTEOUSNESS** of the LAW, shall not his **UNCIRCUMCISION** be counted for circumcision? **27** And shall not **UNCIRCUMCISION** which is by nature, if it fulfil the LAW, judge thee, who by **the letter** and circumcision dost transgress the LAW? **28** For **he is not a JEW**, which is one **outwardly**; **neither is that** circumcision, which is outward in the flesh: **29** But **he is a JEW**, which is one **inwardly**; and **CIRCUMCISION is that** of the heart, in the spirit, **and not in the letter**; whose praise *is* not of men, but of God.

Romans 3:1-31 ¶ What advantage then hath the **JEW**? or what profit *is there* of **CIRCUMCISION**? **2** Much every way: chiefly, because that unto them were committed the oracles of God. **3** For what

if some did not **BELIEVE**? shall their unbelief make the **FAITH** of God without effect? **4** God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. **5** But if our **UNRIGHTEOUSNESS** commend **the RIGHTEOUSNESS of God**, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) **6** God forbid: for then how shall God judge the world? **7** For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? **8** And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. **9** What then? are we better *than they*? No, in no wise: for **we have before proved both JEWS and GENTILES, that they are all under sin;** **10** As it is written, **There is none righteous, no, not one:** **11** There is none that understandeth, there is none that seeketh after God. **12** They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one.** **13** Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: **14** Whose mouth *is* full of cursing and bitterness: **15** Their feet *are* swift to shed blood: **16** Destruction and misery *are* in their ways: **17** And the way of peace have they not known: **18** There is no fear of God before their eyes.

19 ¶ Now we know that what things soever **the LAW** saith, it saith to **them who are under the LAW:** that every mouth may be stopped, and **all the world may become guilty before God.** **20** Therefore by the deeds of the LAW there shall no flesh be justified in his sight: for by **the LAW** *is* the knowledge of sin. **21** But **now the RIGHTEOUSNESS of God without the LAW is manifested**, being witnessed by **the LAW** and the prophets; **22 Even the RIGHTEOUSNESS of God which is by FAITH of Jesus Christ unto all and upon all them that BELIEVE:** for **there is no difference:** **23 For all have sinned**, and come short of the glory of God; **24** Being justified freely by his grace through the redemption that is in Christ Jesus: **25** Whom God hath set forth *to be* a propitiation through **FAITH** in his blood, to declare his **RIGHTEOUSNESS** for the remission of sins that are past, through the forbearance of God; **26** To declare, *I say*, at this time his **RIGHTEOUSNESS:** that he might be just, and **the justifier of him which BELIEVETH in Jesus.** **27** Where *is* boasting then? It is excluded. By what **LAW?** of works? Nay: but by **the LAW of FAITH.** **28** Therefore **we conclude that a man is justified by FAITH without the deeds of the LAW.** **29 Is he the God of the JEWS only? is he not also of the GENTILES?** Yes, of the GENTILES also: **30 Seeing it is one God, which shall justify the CIRCUMCISION by FAITH, and UNCIRCUMCISION through FAITH.** **31** Do we then make void **the LAW** through FAITH? God forbid: yea, we establish **the LAW.**

Romans 9 - Israel (the Elect), Hardens Its Heart

Resisting the Holy Ghost - Hardening the Heart

Romans 2:5 But **after thy hardness and impenitent heart** treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Stubborn and stiffnecked.

Exodus 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Also Acts 7:51.

Prone to rebellion.

Deuteronomy 9:7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Also Deuteronomy 9:24.

Prone to backsliding.

Jeremiah 2:11-13 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. 13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Also Jeremiah 8:5.

Prone to idolatry.

Isaiah 2:8 Their land also is full of Idols; they worship the work of their own hands, that which their own fingers have made:

Also Isaiah 57:5.

Prone to formality in religion.

Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Also Ezekiel 33:31; Matthew 15:7-9.

Self-Righteous.

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

Also Romans 10:3.

Unfaithful to covenant engagements.

Jeremiah 3:6-8 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding ISRAEL hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding ISRAEL committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Also Jeremiah 31:32; Ezekiel 16:59.

Ungrateful to God.

Deuteronomy 32:15 But Jeshurun waxed fat, and kicked: thou Art waxen fat, thou Art grown thick, thou Art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his Salvation.

Also Isaiah 1:2.

Ignorant of the true sense of Scripture.

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.

Also 2 Corinthians 3:13-15.

Distrustful of God.

Numbers 14:11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they BELIEVE me, for all the signs which I have shewed among them?

Also Psalm 78:22.

Covetous.

Jeremiah 6:13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

Also Ezekiel 33:31; Micah 2:2.

Cowardly.

Exodus 14:10 And when Pharaoh drew nigh, the children of ISRAEL lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of ISRAEL cried out unto the LORD.

Also Numbers 14:3; Isaiah 51:12.

Trusted to their privileges for Salvation.

Jeremiah 7:4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

Also Matthew 3:9.

Roman 9-11 Explains Why Gentiles Were Grafted into Israel

Romans 9:1-10 ¶ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, **2** That I have great heaviness and continual sorrow in my heart. **3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 Who are ISRAELites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the LAW, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen

Israel is Ignorant of Christ's Imputed Righteousness.

Romans 10:3. For they being ignorant of God's RIGHTEOUSNESS, and *going about to establish their own RIGHTEOUSNESS*, have not submitted themselves **unto the RIGHTEOUSNESS of God.**

Stumble at righteousness by faith.

Romans 9:32. Wherefore? Because they sought it not by FAITH, but as it were by the works of the LAW. For they stumbled at that stumblingstone;

Submit not to.

Romans 10:3. For they being ignorant of God's RIGHTEOUSNESS, and going about to establish their own RIGHTEOUSNESS, have not submitted themselves unto the RIGHTEOUSNESS of God.

Jacob (Representing Israel, the Elect), & Esau (Representing the Gentiles)

Romans 9:6-16 ¶ Not as though the word of God hath taken none effect. For they are not all ISRAEL, which are of ISRAEL: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. **8** That is, They which are the children of the flesh, these are not the children of God: but THE CHILDREN OF THE PROMISE are counted for the seed. **9** For this *is* the word of promise, At this time will I come, and Sara shall have a son. **10** And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; **11** (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) **12** It was said unto her, The elder shall serve the younger. **13** As it is written, Jacob have I loved, but Esau have I hated.

14 ¶ What shall we say then? *Is there* UNRIGHTEOUSNESS with God? God forbid. **15** For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **16** So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Israel (the Elect), Like Pharaoh, Hardens Its Heart

Romans 9:17-18 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. **18** Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Vessels unto Honor, (Representing Israel, the Elect), & and Vessels unto Dishonor (Representing the Gentiles)

Romans 9:19-24 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? **20** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? **22** *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, **24** Even us, whom he hath called, not of the JEWS only, but also of the GENTILES?

I will call them my people, which were not my people;

Romans 9:25-27 ¶ As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. **26** And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. **27** Esaias also crieth concerning ISRAEL, Though the number of the children of ISRAEL be as the sand of the sea, a remnant shall be saved:

Because they sought it not by faith

Romans 9:28-33 For he will finish the work, and cut *it* short in RIGHTEOUSNESS: because a short work will the Lord make upon the earth. **29** And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 ¶ What shall we say then? That the GENTILES, which followed not after RIGHTEOUSNESS, have attained to RIGHTEOUSNESS, even the RIGHTEOUSNESS which is of FAITH. **31** But ISRAEL, which followed after the LAW of RIGHTEOUSNESS, hath not attained to the LAW of RIGHTEOUSNESS. **32** Wherefore? Because they sought it not by FAITH, but as it were by the works of the LAW. For they stumbled at that stumblingstone; **33** As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever BELIEVETH on him shall not be ashamed.

Ye do always resist the Holy Ghost

Acts 7:51 ¶ Ye stiffnecked and uncircumcised in heart and ears, **ye do always resist the Holy Ghost:** as your fathers *did*, so *do* ye.

Isaiah 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

Acts 7:27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

Acts 7:35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Acts 7:39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

Matthew 23:31-33 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

God resisteth the proud,

James 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 5:5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Exemplified.

Abraham,

Romans 4:9. *Cometh* this blessedness then upon the CIRCUMCISION *only*, or upon the UNCIRCUMCISION also? for we say that **FAITH was reckoned to Abraham for RIGHTEOUSNESS.**

Romans 4:22. And **therefore it was imputed to him for RIGHTEOUSNESS.**

Paul,

Philippians 3:7-9. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, **not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of Christ, the RIGHTEOUSNESS which is of God by FAITH:**

Romans 10 - Whosoever (Jew or Gentile) Calls on the Name of the Lord

Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever BELIEVETH on him shall not be ashamed.

Romans 10:1-21 ¶ Brethren, my heart's desire and prayer to God for ISRAEL is, that they might be saved. **2** For I bear them record that they have a zeal of God, but not according to knowledge. **3** For they being ignorant of God's RIGHTEOUSNESS, and going about to establish their own RIGHTEOUSNESS, have not submitted themselves unto the RIGHTEOUSNESS of God. **4** For Christ is the end of the LAW for RIGHTEOUSNESS to every one that BELIEVETH. **5** For Moses describeth the RIGHTEOUSNESS which is of the LAW, That the man which doeth those things shall live by them. **6** But the RIGHTEOUSNESS which is of FAITH speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) **7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of FAITH, which we preach; **9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **10** For with the heart man BELIEVETH unto RIGHTEOUSNESS; and with the mouth confession is made unto salvation. **11** For the scripture saith, Whosoever BELIEVETH on him shall not be ashamed.

12 ¶ For there is no difference between the JEW and the GREEK: for the same Lord over all is rich unto all that call upon him. **13** For whosoever shall call upon the name of the Lord shall be saved. **14** How then shall they call on him in whom they have not BELIEVED? and how shall they BELIEVE in him of whom they have not heard? and how shall they hear without a preacher? **15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **16** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath BELIEVED our report? **17** So then FAITH cometh by hearing, and hearing by the word of God. **18** But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. **19** But I say, Did not ISRAEL know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. **20** But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. **21** But to ISRAEL he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

There is no difference between the Jew and the Greek v. 12

Romans 10:12 ¶ For there is no difference between the Jew and the GREEK: for the same Lord over all is rich unto all that call upon him.

Romans 3:22 Even the RIGHTEOUSNESS of God which is by FAITH of Jesus Christ unto all and upon all them that BELIEVE: for there is no difference:

Israel, Ignorant of God's righteousness, and going about to establish their own righteousness v. 3-4

Romans 10:3-4 For they being ignorant of God's RIGHTEOUSNESS, and going about to establish their own RIGHTEOUSNESS, have not submitted themselves unto the RIGHTEOUSNESS of God. For Christ is the end of the LAW for RIGHTEOUSNESS to every one that BELIEVETH.

Romans 1:17 For therein is **the RIGHTEOUSNESS of God** revealed from FAITH to FAITH: as it is written, **The just shall live by FAITH.**

Romans 3:5 But if our UNRIGHTEOUSNESS commend **the RIGHTEOUSNESS of God**, what shall we say? *Is God unrighteous who taketh vengeance?* (I speak as a man)

Romans 3:21-22 But now **the RIGHTEOUSNESS of God** without the LAW is manifested, *being witnessed by the LAW and the prophets; Even the RIGHTEOUSNESS of God which is by FAITH of Jesus Christ unto all and upon all them that BELIEVE:* for there is no difference:

Blessed are they which hunger and thirst after righteousness:

Matthew 5:6 *Blessed are they which do **hunger and thirst after RIGHTEOUSNESS:** for they shall be filled.*

John 6:35 And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that BELIEVETH on me shall never thirst.*

John 6:48 *I am that bread of life.*

John 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

My soul thirsteth for God, for the living God

Psalms 42:1-2 ¶ To the chief Musician, Maschil, for the sons of Korah. **As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God:** when shall I come and appear before God?

Psalms 63:1-2 ¶ A Psalm of David, when he was in the wilderness of Judah. **O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;** To see thy power and thy glory, so as I have seen thee in the sanctuary.

Psalms 84:2 **My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.**

Psalms 107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Amos 8:11-13 ¶ Behold, the days come, saith the Lord GOD, that **I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:** And they

shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst.

Luke 1:53 He hath filled the hungry with good things; and the rich he hath sent empty away.

Luke 6:21 *Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.*

Luke 6:25 *Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.*

John 6:27 *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

Whosoever believeth on him shall not be ashamed v. 11

Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever **BELIEVETH** on him shall not be ashamed.

Romans 10:11 For the scripture saith, **Whosoever BELIEVETH** on him shall not be ashamed.

1 Timothy 2:6. Who gave himself a ransom for all, to be testified in due time.

That All Men Through Him Might Believe

John 1:7. The same came for a witness, to bear witness of the Light, **that all men through him might BELIEVE.**

All That Believe

Acts 13:39. And **by him all that BELIEVE are justified from all things**, from which ye could not be justified by the LAW of Moses.

Christ Died For Our Sins

1 Corinthians 15:3-4. For I delivered unto you first of all that which I also received, how that **Christ died for our sins** according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

Not For Ours Only (Jews, the Elect), But Also For The Sins Of The Whole World (the Gentiles)

1 John 2:2. And **he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

Whosoever Shall Not Receive You, Nor Hear Your Words

Matthew 10:14 And **whosoever** shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Everyone That Heareth These Sayings Of Mine, And Doeth Them Not

Matthew 7:26-27 And **every one** that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: **27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

He By The Grace Of God Should Taste Death For Every Man

Hebrews 2:9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; **that he by the grace of God should taste death for every man.**

On Whomsoever It Shall Fall, It Will Grind Him To Powder

Matthew 21:44. And **whosoever** shall fall on this stone shall be broken: but on **whomsoever** it shall fall, it will grind him to powder.

Who Will Have All Men To Be Saved

1 Timothy 2:4. **Who will have all men to be saved**, and to come unto the knowledge of the truth.

Whosoever Heareth These Sayings Of Mine, And Doeth Them

Matthew 7:24-25 Therefore **whosoever** heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Whosoever Shall Deny Me Before Men

Matthew 10:32 **Whosoever** therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Whosoever Shall Do The Will Of God

Mark 3:35 For **whosoever** shall do the will of God, the same is my brother, and my sister, and mother.

Whosoever Shall Do The Will Of My Father Which Is In Heaven

Matthew 10:14 And **whosoever** shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Whosoever Shall Fall On This Stone Shall Be Broken

Matthew 21:44 And **whosoever** shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Whosoever Shall Give You A Cup Of Water To Drink In My Name

Matthew 10:42 And **whosoever** shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Mark 9:41 ¶ For **whosoever** shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Whosoever Shall Lose His Life For My Sake

Mark 8:35 For **whosoever** will save his life shall lose it; but **whosoever** shall lose his life for my sake and the gospel's, the same shall save it.

Whosoever Therefore Shall Be Ashamed Of Me And Of My Words

Mark 8:38 **Whosoever** therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Will Draw All Men Unto Me

John 12:32 And I, if I be lifted up from the earth, will draw all *men* unto me.

Whosoever Will Save His Life Shall Lose It

Matthew 16:25 For **whosoever** will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Whosoever Therefore Shall Humble Himself As This Little Child

Matthew 18:4 **Whosoever** therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

They That Be Whole Need Not A Physician, But They That Are Sick

Matthew 9:12 But when Jesus heard *that*, he said unto them, **They that be whole need not a physician, but they that are sick.**

All Have Sinned

Romans 3:23. For **all have sinned**, and come short of the glory of God;

Romans 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so **death passed upon all men, for that all have sinned:**

The Whole World Lieth In Wickedness

1 John 5:19. And we know that we are of God, and **the whole world lieth in wickedness.**

The Lamb Of God, Which Taketh Away The Sin Of The World

John 1:29. ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**

Christ, The Saviour of the World

John 4:42. And said unto the woman, Now we BELIEVE, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, **the Saviour of the world.**

Not For That Nation (Israel, the Elect) Only

John 11:51-52. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also **he should gather together in one the children of God that were scattered abroad.**

That the World Through Him Might Be Saved

John 3:17 For God sent not his Son into the world to condemn the world; but **that the world through him might be saved.**

God Was In Christ, Reconciling The World Unto Himself

2 Corinthians 5:18-21. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, **reconciling the world unto himself**, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the RIGHTEOUSNESS of God in him.

Whosoever Therefore Shall Confess Me Before Men

Matthew 10:32 **Whosoever** therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Whosoever Believeth In Him Should Not Perish

John 3:16 For God so loved the world, that he gave his only begotten Son, that **whosoever BELIEVETH** in him should not perish, but have everlasting life.

The Propitiation, For The Sins Of The Whole World

1 John 2:2. And he is the propitiation for our sins: and not for ours only, but also **for the sins of the whole world.**

The Saviour Of The World.

1 John 4:14. ¶ And we have seen and do testify that the Father sent the Son to be **the Saviour of the world.**

The Living God, Who Is The Saviour Of All Men

1 Timothy 4:10. For therefore we both labour and suffer reproach, because we trust in the living God, **who is the Saviour of all men**, specially of those that BELIEVE.

I Came Not To Judge The World, But To Save The World

John 12:47 And if any man hear my words, and BELIEVE not, I judge him not: for I came not to judge the world, **but to save the world.**

All The Ends Of The Earth

Isaiah 45:21-22. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, **all the ends of the earth:** for I am God, and there is none else.

In Thy Seed Shall All The Nations Of The Earth Be Blessed

Genesis 22:18. And **in thy seed shall all the nations of the earth be blessed;** because thou hast obeyed my voice.

Galatians 3:8-9. And the scripture, foreseeing that God would justify the heathen through FAITH, preached before the gospel unto Abraham, saying, **In thee shall all nations be blessed.** So then they which be of FAITH are blessed with faithful Abraham.

Galatians 3:16. Now **to Abraham and his seed were the promises made.** He saith not, And to seeds, as of many; but as of one, And **to thy seed, which is Christ.**

Galatians 3:29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

God Be Merciful To Me A Sinner

Luke 18:11-14. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner.** I tell you, **this man went down to his house justified rather than the other:** for every one that exalteth himself shall be abased; and **he that humbleth himself shall be exalted.**

Go Ye Therefore, And Teach All Nations

Matthew 28:19-20 Go ye therefore, and **teach all nations,** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Romans 11 - Gentiles, Grafted into Israel.

God has not cast off all Israel.

Romans 11:1-6 ¶ I say then, Hath God cast away his people? God forbid. For I also am an **ISRAELITE**, of the seed of Abraham, of the tribe of Benjamin. **2** God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against **ISRAEL**, saying, **3** Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. **4** But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. **5** Even so then at this present time also there is **a remnant according to the election of grace**. **6** And if **by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.**

Some were elected, though the rest were hardened.

Romans 11:7-15 What then? **ISRAEL** hath not obtained that which he seeketh for; **but the election hath obtained it**, and the rest were blinded **8** (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. **9** And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back alway. **11** I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the **GENTILES**, for to provoke them to jealousy. **12** Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the **GENTILES**; how much more their fulness? **13** For I speak to you **GENTILES**, inasmuch as I am the apostle of the **GENTILES**, I magnify mine office: **14** If by any means I may provoke to emulation *them which are* my flesh, and might save some of them. **15** For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

There is hope of their conversion.

Romans 11:16-17 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. **17** And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Cast off for unbelief.

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Also Romans 11:20.

The Gentiles may not exult over them;

Romans 11:18-25 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be grafted in. **20** Well; because of unbelief they were broken off, and thou standest by FAITH. Be not highminded, but fear: **21** For if God spared not the natural branches, *take heed* lest he also spare not thee. **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. **23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. **24** For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

Their blindness.

Romans 11:25 For I would not, Brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to **ISRAEL**, until the fulness of the **GENTILES** be come in.

Also 2 Corinthians 3:14-16.

Shall finally be saved.

Romans 11:26-27 And so all ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their Sins.

For there is a promise of their salvation.

Romans 11:26-32 And so all ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: **27** For this *is* my covenant unto them, when I shall take away their sins. **28** As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. **29** For the gifts and calling of God *are* without repentance. **30** For as ye in times past have **not BELIEVED** God, yet have now obtained mercy through their unbelief: **31** Even so have these also now not **BELIEVED**, that through your mercy they also may obtain mercy. **32** For **God hath concluded them all in unbelief**, that he might have mercy upon all.

God's judgments are unsearchable.

Romans 11:33-36 ¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! **34** For who hath known the mind of the Lord? or who hath been his counselor? **35** Or who hath first given to him, and it shall be recompensed unto him again? **36** For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Christ's Imputed Righteousness

The Gentiles Attained to.

Romans 9:30. What shall we say then? That the GENTILES, which followed not after RIGHTEOUSNESS, **have attained to RIGHTEOUSNESS**, even the RIGHTEOUSNESS **which is of FAITH**.

Blessedness of those who have.

Romans 4:6. Even as David also describeth the blessedness of the man, unto whom **God imputeth RIGHTEOUSNESS without works**,

Saints Have, on Believing.

Romans 4:5. But to him that worketh not, but **BELIEVETH** on him that justifieth the ungodly, **his FAITH is counted for RIGHTEOUSNESS**.

Romans 4:11. And he received the sign of CIRCUMCISION, a seal of the RIGHTEOUSNESS of the FAITH which *he had yet* being uncircumcised: that he might be the father of all them that BELIEVE, though they be not circumcised; that RIGHTEOUSNESS might be imputed unto them also:

Romans 4:24. But for us also, to whom **it shall be imputed**, if we BELIEVE on him that raised up Jesus our Lord from the dead;

Clothed with the robe of righteousness.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for **he hath clothed me with the garments of salvation**, he hath covered me with **the robe of RIGHTEOUSNESS**, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Exalted in righteousness.

Psalms 89:16. In thy name shall they rejoice all the day: and in thy RIGHTEOUSNESS shall they be exalted.

Desire to be found in.

Philippians 3:9. And be found in him, not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of Christ, the RIGHTEOUSNESS which is of God by FAITH:

Glory in having.

Isaiah 45:24-25. Surely, shall *one* say, in the LORD have I RIGHTEOUSNESS and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of ISRAEL be justified, and shall glory.

Exhortation to seek righteousness.

Matthew 6:33. But seek ye first the kingdom of God, and his RIGHTEOUSNESS; and all these things shall be added unto you.

PREDESTINATION IN THE BOOK OF EPHESIANS

Ephesians 1 - The Predestinated—the Ephesian Gentiles

Ephesians 1:1-23 ¶ Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: **2** Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 ¶ Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: **4** According as **he hath chosen us in him before the foundation of the world,** that we should be holy and without blame before him in love: **5** **Having predestinated us unto the adoption of children** by Jesus Christ to himself, according to the good pleasure of his will, **6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. **7** In whom **we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace; **8** Wherein he hath abounded toward us in all wisdom and prudence; **9** **Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:** **10** **That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:** **11** In whom also **we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:** **12** That we should be to the praise of his glory, who first trusted in Christ. **13** In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, **14** **Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.**

15 ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, **16** Cease not to give thanks for you, making mention of you in my prayers; **17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **18** The eyes of your understanding being enlightened; **that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,** **19** And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **20** **Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,** **21** Far above all principality, and power, and might, and dominion, and every name that is named, **not only in this world, but also in that which is to come:** **22** And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, **23** Which is his body, the fulness of him that filleth all in all.

Ephesians 2 - The Wall Between Jews (the Elect) and Gentiles Broken Down

ISRAEL WAS PROHIBITED FROM

Associating with others.

Acts 10:28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

Covenanting with others.

Exodus 23:32 Thou shalt make no covenant with them, nor with their gods.

Also Deuteronomy 7:2.

Marry with others.

Deuteronomy 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Also Joshua 23:12.

Following practices of others.

Deuteronomy 12:29-31 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the LORD thy God: for every Abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Also Deuteronomy 18:9-14.

Despised all strangers.

1 Samuel 17:36 Thy Servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Also Matthew 16:26-27.

Held no intercourse with strangers.

John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Also Acts 11:2-3.

Condemned for associating with other nations.

Judges 2:1-3 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your Fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their Altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Also Jeremiah 2:18.

Wall Between Jew (the Elect), and Gentiles Broken Down

Ephesians 2:1-22 ¶ And you *hath he quickened*, who were dead in trespasses and sins; **2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us, **5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **6** And hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus: **7** That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. **8** **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 ¶ Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **12** **That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:** **13** But now in Christ Jesus **ye who sometimes were far off** are made nigh by the blood of Christ.

14 ¶ For he is our peace, **who hath made both one, and hath broken down the middle wall of partition between us;** 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for **to make in himself of twain one new man, so making peace;** 16 And **that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:** 17 And came and preached peace **to you which were afar off, and to them that were nigh.** 18 For through him **we both have access by one Spirit** unto the Father. 19 **Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;** 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; 21 In whom all the building fitly **framed together** groweth unto an holy temple in the Lord: 22 In whom **ye also are builded together** for an habitation of God through the Spirit.

Gentiles made one with, under the Gospel.

Acts 10:15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. See also Acts 15:8-9.

GOD'S "MYSTERIOUS PLAN" UNVEILED

Going Back to the Beginning

1. God "called" Abraham, and "chose" his only begotten son (by Sarah), Isaac (not Ishmael), and then "chose" Jacob (not Esau), whom He renamed "Israel."
2. Next, God "chose" 12 men (ten children from Jacob, and two of the children of Joseph), to be the 12 tribes of Israel.

The Abrahamic & Mt. Sinai Covenants

3. God made a covenant with Abraham.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ**.

4. 430 years later God made a covenant with the 12 tribes of Israel at Mt. Sinai.

Galatians 3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.

The Davidic Covenant

5. God "chose" the tribe of Judah to be the "covenant tribe" when He "elected" David to be King. God had actually prophesied this beforehand, through Jacob in Genesis 50.
6. God "chose" David to be the head of the covenant family.
7. God "chose" Bethlehem, the city of David, to be the birthplace of Christ, which was promised **through King David's covenant family tree**.

Jesus of Nazareth Is God's "Elect," Chosen to Sit on His Throne Forever.

Isaiah 42:1 ¶ Behold my servant, whom I uphold; **mine elect**, in whom my soul delighteth; *I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

The Mt. Sinai Law-Covenant Was Binding Until the Cross

Galatians 3:19 ¶ Wherefore then *serveth* the law? It was added because of transgressions, **till the seed should come to whom the promise was made**; *and it was* ordained by angels in the hand of a mediator.

8. Christ preached the gospel to the "lost sheep of the house of Israel."
9. Why? God gave the covenant (at Mt. Sinai) exclusively with Israel, His "elect."

The Gentiles were aliens from the commonwealth of Israel and strangers from the covenants of promise

Ephesians 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

John 11:51 And this spake he not of himself: but being high priest that year, **he prophesied that Jesus should die for that nation;**

Ye who sometimes was far off (non-elected Gentiles) are made nigh (now chosen) by the blood of Christ

Ephesians 2:13 But now in Christ Jesus **ye who sometimes were far off** are **made nigh by the blood of Christ.**

Christ Has Broken Down the Middle Wall of Partition Between Israel (The Elect) and the World (The Gentiles)

Ephesians 2:14 ¶ For he is our peace, who hath made both one, and **hath broken down the middle wall of partition between us;**

John 11:52 And **not for that nation only,** *but that also he should gather together in one the children of God that were scattered abroad.*

Romans 3:29 *Is he the God of the Jews only? is he not also of the Gentiles?* **Yes, of the Gentiles also:**

Romans 9:24 Even us, whom he hath called, not of the Jews only, but **also of the Gentiles?**

Calvinism Attempts to Rebuild the Middle Wall of Partition Between the Elect and the World

The first-century Jews taught that they, the children of Abraham, were “elected” and born into God’s favor. That the Gentiles, even before their birth, were cut off from God and were without hope.

“The Reformed,” or “Augustinian” tradition, perpetuates this elitist worldview that “only we,” before birth, are “elected” into God’s favor. That most are denied the possibility of salvation, being cut off from God by a sovereign decree, and are without hope, even before being born. ***This was how the Jews viewed themselves.***

Ephesians 2 reveals that salvation is available to both Jews (the elect) and Greeks alike. “That at that time **ye were without Christ**, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, **having no hope, and without God in the world:** *But now in Christ*

Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:12-13.
This passage makes God's will clear that **no one is without hope. All men can be saved.**

- Total Depravity, The T in TULIP - Debunked
- Unconditional Election, The U in TULIP - Debunked!
- Limited Atonement, The L in TULIP - Debunked
- Irresistible Grace, The I in TULIP - Debunked
- Perseverance of the Saints, The P in TULIP - Debunked

John the Baptist Forewarned Israel (The Elect), That Being a Child of Abraham Would Not Guarantee Citizenship in God's Kingdom

Matthew 3:9-10 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. ¹⁰ And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

God promised that He was able to change hearts of stone into hearts of flesh.

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Jesus invites (calls) the non-elect to the wedding feast to fill the honored seats of those (the elect) who refused his invitation.

Luke 14:16-24 Then said he unto him, **A certain man made a great supper, and bade many:** ¹⁷ And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. ¹⁸ And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, **Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.** ²² And the servant said, Lord, it is done as thou hast commanded, and yet there is room. ²³ **And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.** ²⁴ For I say unto you, That **none of those men which were bidden shall taste of my supper.**

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Gentiles Become Abraham's Seed (Elect) by Faith That Christ's Death & Resurrection Fulfilled God's Promise

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Titus 1:2 In hope of eternal life, which God, that cannot lie, **promised before the world began;**

2 Timothy 1:1,9 ¶ Paul, an apostle of Jesus Christ by the will of God, according to **the promise of life which is in Christ Jesus,** 9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was **given us in Christ Jesus before the world began,**

Gentiles (Wild Olive Tree) Become Abraham's Seed (Elect) by Faith, Grafted Into Israel

Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, **wert grafted in among them,** and with them partakest of the root and fatness of the olive tree;

Romans 11:19 Thou wilt say then, The branches were broken off, **that I might be grafted in.**

Jews (By Birth), Abraham's Seed (The Elect), by Faith, Are Grafted Back into Israel

Romans 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for **God is able to graff them in again.**

Romans 11:24 For if thou wert cut out of the olive tree which is wild by nature, and **wert grafted contrary to nature into a good olive tree:** how much more shall these, which be the natural branches, **be grafted into their own olive tree?**

The Jews Were “the Elect,” Peter’s Dream (Acts 10) Changed Everything

Acts 10:34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that **God is no respecter of persons:**

Cornelius's conversion opened the Apostles' (Acts 11) eyes, that salvation was no longer exclusively for the Jews (the elect).

Christ is the Propitiation, Not for Our (The Elect's) Sins Only, but Also for the Sins of the Whole World (The Gentiles)

1 John 2:2 And *He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that **he by the grace of God should taste death for every man.**

1 Timothy 2:4 **Who will have all men to be saved,** and to come unto the knowledge of the truth.

1 John 4:14 ¶ And we have seen and do testify that the Father sent the Son *to be the Saviour of the world.*

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Christ Died for All

2 Corinthians 5:14 For the love of Christ constraineth us; because we thus judge, that if **one died for all,** then were all dead:

2 Corinthians 5:15 And *that he died for all,* that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

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If Any Man

John 1:9 *That was the true Light, which lighteth every man that cometh into the world.*

John 6:51 I am the living bread which came down from heaven: if **any man** eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 12:32 And I, if I be lifted up from the earth, will draw **all men** unto me.

1 Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Timothy 2:6 Who gave himself **a ransom for all**, to be testified in due time.

1 Timothy 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

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Whosoever

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 12:50 For whosoever shall do the will of my Father which is in heaven, *the same is my brother, and sister, and mother*.

Matthew 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matthew 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 12:32 And I, if I be lifted up from the earth, will draw all *men* unto me.

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The Whole World

1 John 5:19 *And we know that we are of God, and the whole world lieth in wickedness.*

1 John 4:14 ¶ *And we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

John 1:29 ¶ *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

John 3:17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

John 4:42 *And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.*

2 Corinthians 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

John 17:9 I pray for them: **I pray not for the world, but for them which thou hast given me; for they are thine.**

- Total Depravity, The T in TULIP - Debunked
- Unconditional Election, The U in TULIP - Debunked!
- Limited Atonement, The L in TULIP - Debunked
- Irresistible Grace, The I in TULIP - Debunked
- Perseverance of the Saints, The P in TULIP - Debunked

With God, There Is No Respect of Persons

Deuteronomy 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, **which regardeth not persons**, nor taketh reward:

2 Chronicles 19:7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, **nor respect of persons**, nor taking of gifts.

Ezekiel 33:20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, **I will judge you every one after his ways.**

Matthew 22:16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, **neither carest thou for any man: for thou regardest not the person of men.**

Romans 2:10-11 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For **there is no respect of persons with God.**

Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: **God accepteth no man's person:**) for they who seemed to be somewhat in conference added nothing to me:

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; **neither is there respect of persons with him.**

Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and **there is no respect of persons.**

1 Peter 1:17 And if ye call on the Father, **who without respect of persons judgeth according to every man's work**, pass the time of your sojourning here in fear:

- Total Depravity, The T in TULIP - Debunked
- Unconditional Election, The U in TULIP - Debunked!
- Limited Atonement, The L in TULIP - Debunked

- Irresistible Grace, The I in TULIP - Debunked
- Perseverance of the Saints, The P in TULIP - Debunked

WHOSOEVER Believeth on Him Shall Not Be Ashamed

Romans 9:30-33 ¶ What shall we say then? That **the Gentiles**, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But **Israel**, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and ***WHOSOEVER believeth on him shall not be ashamed.***

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. ¶ For there is no difference between **the Jew and the Greek**: for the same Lord over all is rich unto all that call upon him. For ***WHOSOEVER shall call upon the name of the Lord shall be saved.***

Ask, Seek, & Knock—Ye Shall Find, It Shall Be Opened Unto You

Matthew 7:7-11 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Luke 11:5-15 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he* ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

Institutional Church Denominations.

The Apostles in the First Century Started House Churches

House Churches are the only churches in the New Testament. Starting in the second century, cathedrals were built on top of the first house churches long after the first generation of the Church and the apostles had died.

Christians around the world believe in Jesus Christ's divinity, the Trinity of the Father, the Son, and the Holy Spirit, and the authority of the scriptures as the Word of God. However, despite these shared beliefs, an immense number of Christians have separated into various denominations. The differences between these denominations can range from their worship styles to their interpretations of theological teachings.

Roman Catholic Church

In 607 AD, Pope Boniface III received a decree from the Byzantine Emperor Phocas declaring the Roman See (the Diocese of Rome) as the "head of all the Churches" and the Pope as the "Universal Bishop." This decree solidified the Pope's primacy over other bishops and marked a crucial step in the establishment of papal supremacy. Its headquarters are located in Vatican City. Today, around 18.7% of the U.S. population, totaling around 62 million people, identifies as Roman Catholics, illustrating the enduring influence of this denomination.

1260 years later, in 1867, the Papal States, which were territories in central Italy governed by the Pope, faced significant challenges due to the ongoing process of Italian unification. Forces aligned with the Italian nationalist movement sought to unify the various Italian states, including the Papal States, into a single nation-state.

During this time, conflicts and military actions involving the Papal States occurred. In 1860, some territories were annexed by the Kingdom of Sardinia. By 1870, with the capture of Rome, the process of Italian unification was completed. **As a result, the Papal States ceased to exist, and Rome became the capital of the newly unified Kingdom of Italy.**

During the Dark Ages, the Papacy conducted an Inquisition, which gave the state authority to kill the saints. During this time, no one in Europe could buy, sell, or conduct business without approval and license from the Roman Catholic Church.

Eastern Orthodox Church

The first division in Christianity occurred in the Great Schism of 1054 when the Eastern Orthodox Church separated from the Roman Catholic Church. **The Eastern Orthodox Church contested the authority of the Pope** and emphasized a collective consensus of Bishops. Other differences

included the use of leavened bread and Greek text in the Eastern Orthodox Church. There are between 1 and 6 million members of the Eastern Orthodox Church in America.

Church of England

Formed in 16th-century England, the Church of England was the first major Protestant denomination of Christianity. It was associated with the reign of King Henry VIII, which prompted many individuals across Europe to break away from the Roman Catholic Church.

Puritanism

Upon the formation of the Church of England, the Puritanism movement emerged in the late 16th century. The Puritans sought a simpler form of worship, emphasized personal holiness, and stressed the need to lead a devout life through simple living, frugality, and hard work. Their influence on the American colonies through immigration was significant, and their impact can still be observed in the cultural and social landscape of America today.

Lutheranism

The first Protestant denomination to break away from Catholicism was Lutheranism, which was a Reformation movement in Germany in the 16th century. This division was caused by the excessive practices of the Roman Catholic Church at that time. The German monk Martin Luther believed that these practices contradicted true Christianity. Today, there are 3.3 million members of the Evangelical Lutheran Church in America.

Presbyterianism

Drawing inspiration from the 16th-century Protestant Reformation, Presbyterianism was established based on the doctrines of John Knox and John Calvin. It entails a system of elected elders in the Church. It emphasizes simple worship, with followers concentrating on missionary work and addressing social injustice. Today, there are over 1 million Presbyterians in America.

Baptist

Baptists originated in England during the 17th century and were influenced by the Puritanism movement. The Southern Baptist Convention is a significant denomination in the United States. This denomination advocates for the complete immersion of an individual during baptism as a way to cleanse all sin. There are 50 million Baptists in America, constituting 15.3% of the country's population and a third of all American Protestants.

Methodism

Founded in 18th-century England by John Wesley, Methodism positioned itself as a "renewal movement" aligned with Anglicanism. The United Methodist Church is a significant denomination in America. Wesley inspired working-class individuals who were often overlooked by other churches and emphasized salvation through faith in Jesus Christ. Presently, there are 6.5 million Methodists in America.

Mormonism

The Church of Jesus Christ of Latter-day Saints, also known as Mormonism, is a 19th-century Christian denomination founded by Joseph Smith. This group views the Book of Mormon as having equal importance to the Bible. Currently, there are approximately 6.5 million Mormons in America.

Episcopal Church

The Episcopal Church in America, considered an American branch of the Church of England, has a current membership of around 1.5 million. This denomination has some practices in common with the Anglican Church. It maintains the Nicene Creed as a statement of faith, as also used in the Church of England and the Roman Catholic Church.

Seventh-Day Adventist

The Seventh-day Adventist denomination, founded in the 19th century, observes the Sabbath on Saturdays in accordance with the Fourth Commandment, which is a significant departure from the Sunday observance of other Christian denominations. This denomination also promotes vegetarianism and abstains from alcohol and tobacco, reflecting a unique set of beliefs and practices that may pique the interest of the audience. Today, over 1 million Seventh-day Adventists in America adhere to these distinctive principles.

Jehovah's Witness

The Jehovah's Witness denomination in America has about 2.5 million members and is growing every day. Founded in the late 19th century, followers of Jehovah's Witness believe that Jesus Christ is the highest creation of God and that we are currently living in the final days.

Church of the Nazarene

The Church of the Nazarene is a relatively small Christian denomination in America, with around 650,000 members. Established in the late 19th century, it is dedicated to propagating the Gospel and striving for holiness.

Pentecostalism

Christianity's Pentecostal denomination was created in the early 20th century and has amassed a staggering 65 million followers across America. This denomination focuses on experiencing the Holy Spirit with many followers "speaking in tongues" and witnessing practices of divine healing.

Assemblies of God

The Assemblies of God denomination has more than 13,000 churches and 3 million members in America. It was founded in 1914 and is influenced by Pentecostal Christianity, making it a relatively new denomination.

Quakers

The Religious Society of Friends, also known as Quakers, is a Christian denomination that advocates simplicity, pacifism, and silent worship. Quakers uphold strong moral values, reject materialism, and promote equality for all individuals. Quaker women have played a significant role in the movement since its inception, and all Quakers have been outspoken opponents of slavery and the mistreatment of Native Americans. Presently, there are approximately 75,000 Quakers in America.

Christian Science Church

The Christian Science Church was established in the late 19th century. It promotes the belief that sickness, death, and sin are illusions that can be overcome through spiritual empowerment. The Church offers spiritual treatments for those seeking healing. Currently, there are approximately 300,000 members of the Christian Science Church in America.

First Century House Churches

The First-Century House Church was Patterned After Synagogues

Ancient Synagogues

Ancient synagogues were small compared with modern cathedrals and churches. Only those living within a “Sabbath day's journey” (2000 feet) attended. Everyone sat in a square. *Everyone who attended the synagogue was expected to be involved.*

Every male 12 & older was expected to read the scriptures. It was part of his religious training. He was given this opportunity to read a scripture he didn't understand and get the help of the elderly men in the synagogue. As the next person in line, the young man would stand in the center of the synagogue and read so that everyone could see and hear him. It was the scriptures, not the one reading them, that was exalted. In this way, each male over the age of 12 equally took turns reading a short portion from the holy scriptures and then sat down. After the scriptures were read, every man who desired to do so took turns responding to what was read. After everyone was finished speaking and responding in an orderly fashion, the next person in line to read would stand in the middle, read a short portion of scripture, sit down, and so forth.



The First Century House Church

While the apostles were still alive, **the church was the people who believed in Jesus Christ and met for worship *in the home*** of one of the believers.

Everyone sat in a square or circle. The one next to read stood in the center so everyone in the house could see and hear what was being read. The most prized writings were the four gospels, the letters of Paul or one of the other eyewitnesses of Jesus Christ after the resurrection—the Apostles.

Do you want to understand the Scriptures?

Each male over the age of 12 took turns reading a short portion of the scriptures. He read something that he wanted help to understand and then sat down. Then, all the older Christians took turns in an orderly fashion, from youngest to oldest, responding to what was read. After everyone had finished speaking and edifying one another, the next person read from the scriptures something that he wanted help to understand and then sat down, and so forth.

The Early Christian Church

A young man has just finished reading a few verses from the scriptures (usually less than 2 minutes' worth of reading), and sits down. Everyone is sitting in a circle or a square; There are only a couple dozen people in the home. Everyone, in an orderly fashion, from youngest to oldest, took turns sharing what the Holy Ghost had put in their hearts concerning what they heard while the scriptures were being read. There was an elder present who would speak up if an error was made. These first-century house meetings were intensely interesting. No one knew what topics or what scriptures would be discussed in advance. Everyone was given a chance to read the scriptures, and they needed help understanding and had an opportunity to practice answering to defend their faith—every week. The house church trained everyone on how to be Christians and defend the faith.

After Reading the Scriptures, There Is A “Love Feast”

After everyone had their fill of scriptures and edified each other, the women presented to the whole church a love feast filled with all manner of delicious food. While the bread is being passed around and eaten, everyone remembers the broken body of Jesus Christ on the Cross. While the fruit of the vine is being passed around the room for everyone to drink from, the church remembers the blood of Jesus that was sprinkled around the Cross for 6 hours for their sins.

How the Early Church Used the Money That Was Collected

By the time church ends everyone has had a chance to talk to one another and is intimately acquainted with each other's lives. Is all caught up on what happened during the week. Help is offered to any of the poor who need it, and no one goes away wanting anything.

The collections were made for the poor, the widows and the fatherless, and anyone else that had a desperate need. No one had to worry about their daily needs.

Love Your Neighbor

Go two thousand feet in every direction from your home, which is about 4 city blocks. Knock on every neighbor's door, and find as many Christians as you can. Then invite them to your home! Ask each family to bring their bibles and a dish of food to share with everyone after the Bible reading & open discussion. Go from house to house giving each family an opportunity to host the home church in their own homes each week, and take up collections to help the poor and needy in your community.

Ye Are Taught of God to Love One Another.

Next, imagine the unbelievers in town and how they would sit up and take notice. The Christians in town help each other, meet in each other's homes, and love each other. The Christians help the poor, no one that has any need among them is neglected. Christians eat together and are more like a family, than in modern churches.

Invite Your Neighbors to Your Home

Finally imagine how easy it is, to invite unbelievers to visit your home for a meal. Invite them to observe a Bible reading, and enjoy a feast afterward. Who among the thousands of lonely people in your town could turn an offer like that down?

Are there too many for one house church? That is okay! It's time to grow into a community of house churches! Trust each house church to God, that the Holy Spirit will lead each one of them. Where two or three are gathered in Jesus's name, Jesus is there!

What Do You Need to Get Started?

All you need to start a home church is the Holy Bible. If you have a Bible you have everything you need. Invite other Christians and take turns going from house to house. Each able family should bring delicious food to share with everyone afterward. Make sure there is bread and grape juice! Make the time to share the bread and grape juice special. Take up a collection to be used for the poor in your community and also for missionary outreach in your area.

How To Discover Truth?

1. Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!

2. **Find 100% of the verses in the Holy Bible on each topic discussed. Don't leave a single verse out!**
3. **Believe whatever the Bible says. Conclusions must always line up with 100% of the Bible's verses discovered during Step #2**

A Helpful Example: There are approximately 60 verses that discuss what happens at death in the Bible. 95% of these verses teach the exact same thing, so clearly that a child can see it and understand them. Then on the opposite side, there are 1-2 verses that appear to teach something different. So what is the truth? Obviously, we ought to take our stand with the weightier 95% of these verses and what they teach us. The 5% or 1-2 verses that appear to teach something different need to be studied more carefully. In the end, it is always demonstrated that there is 100% unity in the scriptures. Preconceived ideas from what we have been taught over a lifetime might have been preventing us from seeing it.

Most of the major topics in the Bible have 30-40 verses that mention them.

1. **Step 1.** Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!
2. **Step 2.** Find 100% of the 30-40 verses that speak about the topic being discussed.
3. **Step 3.** Then, determine what 95% of these verses clearly teach and believe whatever those verses teach. After you study the other 5% of these verses more closely, you will always discover 100% unity in the scriptures on every topic.

How Heresy Occurs.

There will always be someone who stubbornly holds on to the "5% or 1-2 verses" and ignores the "95% or 35+ verses" and will not be convinced no matter how many bible texts you show them. That is one way that heresies come into the church.

Hero Worship

Another way heresies enter the church is through "hero worship." A famous church father or person from Church History writes or says something, and no matter how many verses you show them from the Holy Bible, they won't go against their favorite church hero. Do not be deceived by them. This type of person is NOT "a Bible-alone Christian."

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Do not argue or debate with a heretic; rather, reject them from your home!

Titus 3:10. A man that is an heretick after the first and second admonition reject;

House Churches the Only Churches in the Bible

The Apostles Started House Churches; they were not the Builders of Grand Cathedrals.

Acts 2:46-47 And they, continuing daily with one accord in the temple, and breaking bread **from house to house**, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And **the Lord added to the church daily such as should be saved**.

Acts 8:3 As for Saul, he made havock of **the church, entering into every house**, and haling men and women committed *them* to prison.

Romans 16:5 Likewise *greet* **the church that is in their house**. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

1 Corinthians 16:19 ¶ The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with **the church that is in their house**.

Colossians 4:15 Salute the brethren which are in Laodicea, and Nymphas, and **the church which is in his house**.

1 Timothy 3:5 (For if a man know not how to rule **his own house**, how shall he take care of **the church of God**?)

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God**, which is the church of the living God, the pillar and ground of the truth.

Philemon 2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and **to the church in thy house**:

Houses that Followed Peter Were Not Set Above Other Houses

1 Corinthians 1:11-13 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that **every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?** was Paul crucified for you? or were ye baptized in the name of Paul?

1 Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1 Corinthians 3:3-6 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? **For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? ¶** Who then is Paul, and who *is* Apollos, but ministers by whom

ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

1 Corinthians 3:9 For we are labourers together with God: **ye are God's husbandry, ye are God's building.**

1 Corinthians 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; **all are yours;**

1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might **learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.**



**START A HOUSE
CHURCH IN YOUR HOME**



PRAY TOGETHER. Update a Prayer List, With Answers to Prayer, & New Prayer Requests.



NO SERMONS! NO BIBLE TEACHERS
TAKE TURNS READING THE BIBLE



SING HYMNS TOGETHER



LOVE YOUR
NEIGHBOR

INVITE FAMILY, FRIENDS,
COWORKERS & NEIGHBORS



HOST A HOUSE CHURCH
IN YOUR OWN HOME



Potluck
Dinner

EAT BREAD AND DRINK WINE
(GRAPE JUICE), TOGETHER



TAKE UP COLLECTIONS FOR
THE POOR, DO GOOD WORKS!



Baptise All That Believe in Jesus
Christ, and Repent of Their Sins



"I have written unto you not to keep
company: if any man that is called a
brother be a fornicator... with such an
one no not to eat." 1 Corinthians 5:11

How to do a "House Church" or Home Bible Study Group

All that is needed is your Bibles. A pastor and a sermon is not necessary! You can study topically or work your way through a book of the Bible, one verse at a time.

1. Start by inviting people you see regularly to "join some friends and our families for a Bible study. There will be a meal afterward."
2. Start with prayer requests, write them down, and update the list each week.
3. Read and study the Bible. Every male over the age of 12, take turns reading a verse or two. Allow the young men to choose something they want help understanding. In an orderly fashion, starting with the young men, working your way up to the elderly, find related verses that can help explain and discuss what was read.

4. Gather a collection / financial offerings to help anyone in need, especially those of your own house church.
5. Remember the body and blood of Christ, examine yourselves, wait for each other to be ready, then enjoy a meal together,

“Not for that we have dominion over your faith” 2 Corinthians 1:24

“For where two or three are gathered together in my name, there am I in the midst of them.”
Matthew 18:20

Q. Which Church Do You Go To?

- “I go to the church at the house of My family and I are followers of Christ. We are called Christians.”

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even Christ*; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even Christ*. **Matthew 23:8-10**

Evangelists, Bishops, Elders & Deacons

Evangelists

Acts 6:1-7 ¶ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. **Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and **they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parnenas, and Nicolas a proselyte of Antioch:** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And **the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**

Acts 21:8 ¶ And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of **Philip the evangelist, which was *one of the seven*; and abode with him.**

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, **evangelists**; and some, pastors and teachers;

2 Timothy 4:5 But watch thou in all things, endure afflictions, **do the work of an evangelist**, make full proof of thy ministry.

Bishops

Timothy 3:1-7 ¶ This is a true saying, If a man desire **the office of a bishop**, he desireth a good work. **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity;** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Not a novice**, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which **the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, **with the bishops** and deacons:

1 Timothy 3:2 **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

2 Timothy 4:22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. The second *epistle* unto **Timotheus, ordained the first bishop of the church of the Ephesians**, was written from Rome, when Paul was brought before Nero the second time.

Titus 1:7 For a **bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;**

Titus 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen. It was written to **Titus, ordained the first bishop of the church of the Cretians**, from Nicopolis of Macedonia.

1 Peter 2:25 For ye were as sheep going astray; but are now returned unto **the Shepherd and Bishop of your souls.**

Elders

1 Timothy 5:1 ¶ Rebuke not **an elder**, but intreat *him* as a father; *and* the younger men as brethren;

1 Timothy 5:17 Let **the elders that rule well** be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Timothy 5:19 Against **an elder** receive not an accusation, but before two or three witnesses.

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders in every city**, as I had appointed thee:

Hebrews 11:1-2 ¶ Now faith is the substance of things hoped for, the evidence of things not seen. For **by it the elders obtained a good report**.

James 5:14 Is any sick among you? let him **call for the elders of the church**; and let them pray over him, anointing him with oil in the name of the Lord:

1 Peter 5:1 ¶ The elders which are among you **I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1 Peter 5:5 ¶ Likewise, ye younger, **submit yourselves unto the elder**. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

2 John 1 ¶ **The elder** unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

3 John 1 ¶ **The elder** unto the wellbeloved Gaius, whom I love in the truth.

Deacons

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1 Timothy 3:8-13 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Ministers & Pastors

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even Christ*; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even Christ*. **Matthew 23:8-10**

2 Chronicles 15:3 Now for a long season Israel *hath been* without the true God, and without a **teaching priest**, and without law.

Jeremiah 3:15 And **I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.**

Jeremiah 17:16 As for me, **I have not hastened from *being* a pastor to follow thee**: neither have I desired the woeful day; thou knowest: **that which came out of my lips was *right* before thee.**

Matthew 28:20 **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you *always, even unto the end of the world*. Amen.

Acts 13:1 ¶ Now there were **in the church that was at Antioch** certain prophets and **teachers; as Barnabas, and Simeon** that was called Niger, and **Lucius** of Cyrene, and **Manaen**, which had been brought up with Herod the tetrarch, **and Saul.**

Romans 12:7 Or **ministry, let us wait on our ministering: or he that teacheth, on teaching;**

1 Corinthians 12:29 *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

Hebrews 5:12 For when for the time **ye ought to be teachers**, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

1 Peter 5:1-3 ¶ **The elders which are among you I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock.

Not Greedy of Filthy Lucre

Isaiah 56:11 Yea, **they are greedy dogs which can never have enough, and they are shepherds that cannot understand**: they all look to their own way, **every one for his gain**, from his quarter.

1 Timothy 3:3 Not given to wine, no striker, **not greedy of filthy lucre**; but patient, not a brawler, not covetous;

1 Timothy 3:8 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, **not greedy of filthy lucre**;

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, **not given to filthy lucre**;

Titus 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, **for filthy lucre's sake**.

1 Peter 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; **not for filthy lucre**, but of a ready mind;

Jude 11 Woe unto them! for they have gone in the way of Cain, and **ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

Not Adorned with Costly Array & Jewelry

Matthew 11:7-8 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, *What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.*

1 Timothy 2:9-10 ¶ In like manner also, **that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array**; But (which becometh women professing godliness) with good works.

1 Peter 3:1-6 ¶ Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation *coupled* with fear. **Whose adorning let it not be that outward *adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel***; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Preach the Word—Not Philosophy & Fables

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Deuteronomy 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Matthew 7:15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matthew 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matthew 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

2 Peter 3:17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Song of Solomon 2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

Jeremiah 29:8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Hebrews 13:9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

2 John 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Acts 17:32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Romans 1:21-22 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,

1 Corinthians 1:19-23 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Corinthians 3:18-19 ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

1 Corinthians 15:35-36 ¶ But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die:

2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

2 Timothy 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

2 Timothy 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Not after the commandments and doctrines of men

Colossians 2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

Matthew 15:2-9 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.

Mark 7:3-13 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, *Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.* For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, *Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.* And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Your Adversary the Devil, as a Roaring Lion—Part 1.

By David Michael Curtis

David Michael Curtis wrote the document "Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 1." It discusses various topics related to Christian beliefs and practices, particularly the author's interpretation of scripture and critique of modern churches.

Key points from the document include:

- **Emphasis on house churches:** The author advocates for Christians to meet in independent house churches rather than established denominations to avoid heresy.
- **Critique of paid ministers:** The document argues against paid ministers, stating that they have no scriptural basis and that church funds should be used to support widows, orphans, and prisoners.
- **Authority of scripture:** The author emphasizes the Bible's authority and criticizes selective interpretation of its teachings.
- **Warning against Bible universities:** The document expresses skepticism towards ministers who attended Bible universities, citing Jesus's command not to call anyone "rabbi" or "teacher."
- **Disorderly conduct:** The author discusses the concept of "disorderly conduct" in the context of those who refuse to work and support their families, including paid ministers in their view.
- **Rejection of the Levitical priesthood analogy:** The document refutes the argument that modern ministers should be supported like Levitical priests of the Old Testament.

In essence, the document presents a specific interpretation of Christian teachings, advocating for a return to what the author believes is the early Church's original model.

Dear Friends,

Introduction: A Precarious Situation.

Be sober and vigilant, for your adversary, the devil, seeks to devour you like a lion. This message may come across as cynical, but I cannot ignore the precarious situation we find ourselves in. We are at the end of the world, and countless denominations teach a multitude of different doctrines, making the situation incomprehensible. Every Church is divided from every other Church, except under the guise of ecumenism. This promotes the idea that we should overlook each other's doctrinal differences in the name of unity and tolerate these differences.

The Early Church Model vs. Established Institutions.

I emphasize that Jesus warned us to be aware of the teachings of religious leaders. When the apostles started the Church, they could have chosen to be disciples of the rabbis in established synagogues. However, that was not the path they took. The disciples of Jesus Christ, who began the churches around the Roman Empire, chose to follow the apostolic doctrine and started house churches. They remained separate from the Jewish synagogues.

While rabbis had many valuable teachings that were beneficial, early Christians did not gather in synagogues; instead, they met in homes. They were not disciples of the rabbis and distinguished themselves from Judaism and the established institutional Church of Israel by meeting in houses. This choice laid the foundation for the Church, and the gates of Hell cannot prevail against it.

Deviation in Modern Churches and the Need for Separation.

Modern-day churches have strayed from this foundation. If we were to meet in houses that are not connected through a denomination but independent, each with its own elder and deacon, we would be returning to the original model established by Christ and the Apostles.

Each Church is quarantined, much like during COVID-19 when people were on lockdown to prevent the virus from spreading from house to house. While Christians are called to love one another, that's not the type of separation I'm referring to.

Quarantine from Heresy.

What I'm suggesting is that if we gather in house churches, we are quarantined from heresy, false doctrines, and false prophets. We need to shield ourselves from other gospels. By shutting down platforms like YouTube, TikTok, and Facebook, as well as avoiding all sermons, we can protect ourselves from the various teachings that are out there. Instead, we should focus on forming house churches to ensure we are safe from the infection of heresy. Heresy can be dangerous and could lead to condemnation on Judgment Day.

Understanding the Modern Christian Landscape.

I want to distinguish my message from the idea of unity among Christians and the love we have for one another. It's essential to highlight that we should not be gullible or carried away by every wind of doctrine. Today, my message may seem cynical. Still, I want to share my views on the modern Christian landscape, including the various institutional churches and denominations, as well as the ministers who are paid to deliver sermons and have attended Bible universities.

Critique of Paid Ministers.

I want to surprise those who may not have heard my perspective: I advise avoiding ministers who are paid to preach sermons. Why? First, a pastor, bishop, elder, and presbyter all refer to the same office; there is no scriptural example of elders delivering paid sermons. In fact, we read that financial support should only be extended to individuals who are in prison and unable to work for themselves. In the first century, if someone was imprisoned, it was typically their loved ones and friends who supplied for their needs, or else they went hungry.

Support for Prisoners in the Early Church.

The Roman Empire did not provide food or clothing for prisoners. This was the case during the time of Paul, Timothy, and the early evangelists who traveled to spread their message. As a result of their faithful ministry, they were often imprisoned. They relied on house churches to meet their needs, such as providing a coat to keep them warm or money for food. Unfortunately, many of these house churches overlooked the Apostle Paul's needs during his imprisonment. According to Scripture, only the Philippians extended their support to him.

Paul's Example: Self-Sufficiency.

Under normal circumstances, Paul did not ask for donations. He was a tentmaker by trade, which allowed him to support himself and also provide for his companions who traveled with him for years. He set an example by not wanting to give anyone the impression that he preached Christ for monetary gain. Therefore, whenever he was free to travel as an evangelist, he worked hard to provide for himself. He instructed the churches he established to do the same. He urged the men in these house churches to find work to support their families and, by extension, to care for widows and orphans who had no earthly support after losing their husbands.

True Religion: Caring for the Needy.

James pointed out that true religion is caring for widows and orphans. This care is essential because they often lack any support, much like prisoners in the first century. Offerings collected on the first day of the week were to aid those without other means of support. This is what money was intended for.

Biblical Use of Church Funds.

Elders, who were non-disabled men, were expected to have jobs to support their families and, in turn, assist widows and orphans resulting from the loss of spouses. Additionally, house churches contributed financial assistance to other churches facing difficulties, such as famine. For example, a famine had been prophesied that would affect many across the Roman Empire, especially in Jerusalem. Collections were taken on the first day of the week and sent to Jerusalem to help those struggling during this crisis.

Contrast with Modern Compensation Practices.

This trend highlights that money was primarily used to assist individuals who could not support themselves. However, when possible, individuals were expected to support themselves through employment and take care of their families.

In contrast, consider modern-day elders, often referred to as pastors or ministers. Generally, they lead worship services once or twice a week, which may involve only a few hours of work and some additional hours of preparation. During the rest of the week, they have a lot of free time and are often not employed in jobs that support their families. Instead, they may rely on funds from church collections, commonly referred to as the widow and orphan fund. These funds were originally intended for those with no means of support, such as evangelists in prison or widows and orphans.

Departure from the Apostolic Model.

The early house churches founded by Peter, Paul, and Apollos collected this money specifically for those in need, not for non-disabled men who were simply elders of the Church. The expectation was not to pay for all the expenses of the elders in these house churches. What we see today with paid clergy is contrary to what is found in Scripture. Many of these men are not struggling to provide for themselves; they are instead living out what Paul refers to as disorderly conduct. They may feel free to avoid work and depend on church offerings during the week.

The Authority of Scripture.

It's important to understand that what I'm sharing isn't just a recommendation; it is a commandment from the Apostle Paul. He stated that his writings are the commandments of God. If you read Paul's letters and view his commandments as optional, then you are not interpreting them correctly. The New Testament should be approached with the understanding that it is authoritative and carries greater weight than any earthly authority.

Disrespectful Bible Interpretation.

Unfortunately, many people read the Bible disrespectfully, sifting through its teachings to claim some are applicable while disregarding others. They may follow the teachings they like and ignore those they don't. This selective approach undermines the authority of Scripture.

Foundation for Studying Scripture.

The foundation for studying the Scriptures must include recognizing that the Bible is the Word of God and is authoritative. Christ is the head of the Church, and one of His titles is the Word of God. The Word became flesh, and the Holy Spirit inspired the Scriptures so we can know God, His Son Jesus Christ, and His will for our lives.

It is essential to establish that the Bible is inspired and holds greater authority than anyone on Earth. When reading the writings of the apostles, remember that they are not merely human commandments but divine commandments from God, inspired by the Holy Spirit.

Commandment Regarding Disorderly Conduct.

Now that we have laid this foundation, let's return to our discussion. Paul commanded that if a man is walking disorderly—in this context, referring to a man unwilling to work and provide for his family—then do not associate with him. In other words, expel him from the church community until he finds employment. Paul stated that anyone who does not work and provide for their family is worse than an infidel.

Consequences of Refusal to Work.

This is not an optional message. The Apostle Paul commands that if anyone in the Church is living disorderly—refusing to work and take care of their family—you must cease fellowship with him. Expel him from the Church until he corrects this behavior.

Paid Ministers as Disorderly.

So far, we have discussed that paid ministers are behaving disorderly. They are relying on funds intended for widows and orphans while refusing to work. Despite delivering a sermon once or twice a week, they expect a full-time salary, which is contrary to the Biblical model where elders were not compensated or had their expenses covered simply for being elders.

Biblical Instruction on Supporting Families.

The apostle Paul instructed the House church that men should have jobs and take care of their own families. Families should not be a burden on the Church. Paul gave explicit instructions that

collections were meant to support widows and orphans—those who could not provide for themselves, especially during times when other churches were experiencing famines. This is what the Bible teaches about money, and it's quite straightforward.

Consequences of Fellowship with Disorderly Men.

To be candid, if a man refuses to work and expects to receive a full-time salary simply for preaching a sermon once a week, then, according to Scripture, I am not allowed to fellowship with him. I cannot share a meal with him. When the Bible discusses avoiding eating with someone, it specifically refers to avoiding sharing the Lord's Supper with that person. This means you should not participate in communion with someone who won't work, who refuses to get a job and labor with his own hands to provide for himself and his family. Doing so would be a violation of one of the commandments given by the apostle Paul.

Paid Ministers and False Prophets.

Furthermore, it's important to note that there are men in ministry who expect a full-time salary, and these individuals often fall under the description of false prophets. Study the New Testament accounts of false prophets. You will find that they tend to expect a full-time salary and, in fact, often demand an excessive amount of wealth for holding their office or performing ministry in the name of Jesus Christ. So, if someone is being paid to be in ministry, I am inclined to assume that they are a false prophet because the Bible warns that these individuals pursue ministry for financial gain.

False Prophets vs. Elders and Deacons.

On one hand, the New Testament clearly describes false prophets who preach Christ for "filthy lucre's" sake—meaning for money. On the other hand, we have elders and deacons, the only two offices in the House church. There is no example in the New Testament of elders and deacons receiving a full-time salary simply for occupying these positions. These roles were voluntary, and they held no authority outside of their own House church. Their office as Elder or Deacon was specifically for that individual House church, serving a small number of people who gathered in a living room to engage in discussion together.

The Role of Elders in the Early Church.

Elders were not the center of attention. They did not preach sermons, nor were they compensated for their position. Instead, they voluntarily served the house church out of love, not for money but for the love of Christ and His Church, which met in someone's home or perhaps from house to house.

Skepticism Towards Bible University Graduates.

The next point I want to share may surprise many people. If your paid minister has gone to a Bible university, I am skeptical of them. I won't listen to their teachings or sermons. Why? Because I am a Christian, I believe that the teachings of Jesus Christ are the commandments of God. Jesus is the Lord; He is the King of Kings and the Lord of Lords. He is not merely making suggestions; His teachings are commands that deserve to be obeyed.

Approaching the Gospels with Respect.

You must approach the Gospels with a healthy respect for Jesus Christ. If you don't start with the understanding that Jesus is the head of the Church and has authority as the King of Kings, then you might as well stop reading the Bible. If you approach the teachings of Jesus with an attitude that allows you to pick and choose what to follow, you're just creating a version of Jesus in your imagination. On Judgment Day, you will meet the real Jesus, not the one you've imagined. You won't encounter a custom-made Jesus who caters to your whims; rather, you will face Jesus and everything He taught.

Following Jesus and the Apostles, Not Men.

So, why don't I listen to ministers who have attended Bible university? It's because, as a Christian, I am commanded not to make any man my rabbi or teacher. Instead, I am called to study the Scriptures and follow Jesus Christ. I don't want to have any disciples or followers for myself. What I truly desire is for you to pick up your Bible and listen to Jesus above all else. I urge you to study His teachings and implement them, just as Mary at the wedding feast said, "Whatever He tells you to do, do it." That is my message: you should be following Jesus Christ.

Secondly, if you choose to follow anyone else, it should be the eyewitnesses, the apostles, who wrote the New Testament. Their writings represent the commandments of God. Outside of Jesus Christ and the apostles, I encourage you to be skeptical of every church father, minister, televangelist, and author. Anyone who is not an author of the New Testament should be viewed with caution.

Warning Against False Prophets and Secret Gatherings.

Jesus warned us about false prophets and false Christs. He said that if someone claims to possess Christ in a secret place, we should not go forth. In my small town of Arcadia, with around 8,000 residents, there's a church on almost every corner claiming to have Christ and inviting people to enter their private spaces to learn about Him. Jesus warned us that there would be many false Christs and prophets and instructed us not to go into secret rooms. Do not call anyone your rabbi or make any man your teacher; follow Christ.

Direct Access to Scripture.

Jesus Christ ordained the apostles, personally selecting them, including the apostle Paul. As followers, we ought to listen to the teachings of the apostles and Jesus Christ directly. We don't need an intercessor between us and the Bible.

Bible Universities Contradict Jesus' Command.

You might wonder why I don't listen to the teachings of people who have attended Bible universities. The reason is that they learned under certain professors, whom they refer to as doctors, theologians, or scholars. The entire act of attending a Bible university and studying under a professor contradicts a clear commandment of Jesus Christ. He instructed us not to call anyone "rabbi." I challenge you to reconcile this: Jesus said not to become anyone's disciple. Yet, the very premise of attending a Bible university is to become a disciple of the professors there, effectively making them your rabbi. This situation violates the commandment given by Jesus Christ.

Distinction from Judaism and Synagogue Practices.

As a Christian, it's important to recognize that the apostles and the early Church did not attend the synagogues or learn from the teachings of the rabbis. Jesus warned against learning from the Pharisees, Sadducees, scribes, and lawyers. He explicitly told his disciples to avoid these sources of learning.

Early Church Gatherings and Leadership.

In the early Church, there was a clear distinction between Christians and Jews. Christians separated themselves and met in homes, where they had elders and deacons who were not financially compensated for their service. They served their local house church, which typically consisted of less than 35 people. Just like everyone else, they sat on the floor in the living room. These individuals were not the center of attention and did not deliver sermons; the practice of bishops giving sermons began in the 4th century, which is a historical fact.

Contrast with Modern Church Structures and Lifestyles.

There were no pulpit or pews in these gatherings. Everyone participated equally; they discussed matters, sang together, prayed together, and shared meals. No one person dominated the proceedings. This is why it makes sense that the early Church did not single out someone like an elder for a full-time salary or to cover extravagant expenses. There was no push to ensure anyone had a lavish lifestyle, like buying a mansion or a \$35 million jet for extravagant vacations around the world.

Example of Extravagance.

Benny Hinn is known to stay at some of the most expensive hotels in the world, particularly in Dubai, where he stays on the top floor, which costs \$1 million a night. This extravagant lifestyle is a common practice for him. However, the Scriptures teach that we should collect for people experiencing poverty, including widows and orphans. Benny Hinn is living a life that would make kings blush, and he is doing so by relying on funds meant for widows and orphans.

Discernment Regarding Paid Ministry.

The Bible warns us about false prophets who preach Christ for financial gain. If someone is receiving money for what they call ministry, I do not listen to them. Jesus cautioned us about false prophets and false Christs, instructing us not to heed their calls.

Application of Scriptural Commands.

We should have a healthy respect for the Bible as the Word of God. When Jesus and the apostles issue commands, we ought to follow their teachings and apply them to our lives. In the case of someone who is being paid for ministry, much like false prophets do, we must be discerning. If rabbis have taught a person and they merely mimic their teachings without original thought, we must be cautious. The Bible instructs us not to associate with such individuals. If they refuse to work with their hands, despite being capable, the Bible advises us not to eat with them and to reject them from our homes.

Addressing the Levitical Priesthood Argument.

Preaching a message like this positions me against every minister on the planet. I don't expect anyone in ministry to support or agree with my perspective; in fact, I anticipate they will oppose it vehemently. One argument they might raise is that the Levitical priests were supported by tithes collected from all of Israel, suggesting that ministers today should also be supported in this way.

The Abolishment of the Old Covenant.

However, this argument is flawed. The Levitical priests performed services at the temple, which was abolished in 70 AD when the temple was destroyed. The sacrifice of Jesus Christ fulfilled all the services that the temple represented. We no longer need priests to offer animal sacrifices or perform cleansing rituals. Everything the temple stood for has been satisfied and fulfilled through the one offering of Jesus Christ, allowing everyone, not just the Levitical priests, to have their sins washed away through direct faith in Him. We do not require an intercessor standing between us and God to perform services at a temple or sanctuary. The entire system established by the Law of Moses has been abolished.

The Church is Not Israel.

Every individual is capable of hearing the gospel, believing in it, and, by the grace of God, responding with repentance, water baptism, and receiving the Holy Spirit. They can be sealed until the day of redemption and bear fruit. Everyone can do this without a Levitical priest. The pastor preaching a sermon is not a priest in the sense of the law of Moses. We need to understand that the old covenant has been abolished; it is no longer in effect. We are not the nation of Israel; we are Christians—the Church.

Tithes were for the Levitical Priests at the Temple.

The nation of Israel collected tithes from all that they produced and gave those tithes to the Levitical priests, who were set apart to perform duties and services at the sanctuary. That system no longer exists; the temple was destroyed in 70 AD. If you want to give a tithe, there is no one to give it to, as tithes were commanded to be given to Levitical priests at the temple.

Absence of Levitical Priests Today.

If you go to Jerusalem looking for the temple, you won't find it. Search the world over for Levitical priests, and you won't find them. Their genealogical records were destroyed when the temple was destroyed, making it impossible for anyone to trace their lineage back to Aaron or Levi. Without genealogical records to verify descent from the tribe of Levi, there are no Levitical priests. Therefore, if you want to give a tithe, you would need to find a Levite. Your minister is not a Levite; if he claims he is, ask for genealogical records proving he can trace his ancestry back to the tribe of Levi. If he cannot provide that proof, you do not owe him a tithe.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Your Adversary the Devil, as a Roaring Lion—Part 2.

By David Michael Curtis

"Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 2.pdf" is an article written by David Michael Curtis.

The document discusses several key points:

- **Paid Ministers vs. Unpaid Elders and Deacons:** The document argues that elders and deacons in the early Church were not paid, whereas paid ministers are a modern concept. It questions the use of the scripture "the laborer is worthy of his hire" to justify salaries for church leaders.
- **False Shepherds and True Men of God:** It distinguishes between those who are called pastors and those who truly follow the Bible's teachings. True men of God must obey, study, and follow the Bible, not just deliver good teachings.
- **Reliance on Christ vs. Human Teachers:** The document emphasizes relying on Christ and the Holy Spirit for guidance rather than intermediaries or human teachers. It cautions against ministers who demand unquestioning obedience and assert authority superior to others.
- **Financial Motivations of Paid Ministers:** It suggests that paid ministers might be inclined to defend their position due to financial reliance on church offerings.
- **House Churches vs. Institutional Churches:** The article promotes the idea of gathering in house churches rather than attending institutional churches, suggesting that house churches protect families from "heresy" and "false teachings."
- **Personal Study of the Bible:** It encourages individuals to study the Bible for themselves and verify teachings with scripture, following the example of the Bereans in Acts 17:11.
- **The Danger of Heresy:** The document likens heresy to a virus that spreads through false prophets and encourages individuals to protect their families from it.
- **Personal Experience and Unpaid Ministry:** David Michael Curtis shares his personal experience of choosing not to be a paid minister, working for a living (DoorDash), and sharing his teachings freely without asking for donations.
- **Critique of Bible Universities and Paid Sermons:** The article expresses concerns about ministers who have been educated at Bible universities and those who receive full-time salaries for delivering sermons.

- **Rejection of Denomination Building:** David Michael Curtis explains that he intentionally avoids starting a new denomination and does not seek personal gain from his teachings.

In essence, the document advocates for a return to what the author believes are the practices of the early Church, emphasizing personal Bible study, house churches, and unpaid ministry, while warning against false teachers and the influence of modern institutional churches.

Dear Friends,

Addressing "The Laborer is Worthy of His Hire."

Next, let's consider how a paid minister might respond to the argument that "the laborer is worthy of his hire." First, we should examine the context in which this was stated. The Apostle Paul was in a tight situation, imprisoned in Rome, where prisoners were not provided food. This warranted support from house churches.

Paid Ministers vs. Unpaid Elders and Deacons.

It's important to note that elders and deacons in the early Church were not paid; they did not receive a salary. In fact, in modern churches, those considered elders and deacons typically volunteer their service and consider it an honor to serve in those roles. They do not expect to be compensated. The only individuals who typically expect payment are ministers and administrators.

Misapplication of Scripture for Compensation.

Therefore, using the argument that "the laborer is worthy of his hire" does not effectively support the idea that elders and deacons should receive salaries. If one concludes that elders and deacons ought to be paid and receive full-time salaries, then all elders and deacons worldwide should begin to receive such salaries. However, I am not aware of any churches that follow this practice; none that I know of provide salaries for these offices.

The Role of a Pastor and False Shepherds.

A pastor is essentially a shepherd. The term "pastor" refers to someone who guides and cares for a congregation, much like a shepherd does for their flock. However, it's important to recognize that there are false shepherds and false prophets among those who claim to be pastors. Just because someone is called a pastor doesn't mean God ordains them; men have ordained many.

Obeying the Bible, Not Human Teachers.

To be a true man of God requires more than simply delivering good teachings from a pulpit. A man of God must obey the Bible, study it diligently, and follow its teachings. Jesus and the Apostle Paul emphasized that we should not rely on rabbis or teachers in the traditional sense; instead, we should go directly to Christ as the head of the Church. Our dependence should be on Christ and the Holy Spirit, who will guide us into all truth, rather than through an intermediary.

Financial Motivations of Paid Ministers.

A paid minister may feel inclined to defend their position, especially if they have purchased homes, lands, enjoyed vacations, and acquired the latest cars and technology, all funded through offerings from the Church or their followers. This financial reliance may create a reluctance to suggest that they should take on other work to support themselves.

Evaluating Teachers: Compensation and Authority.

In evaluating Bible teachers, it is essential to consider whether they are being compensated for their role and whether they perceive themselves as having authority that is superior to that of others in the Church. A minister who expects unconditional obedience without question mirrors the mindset of the papacy, where church members are expected to follow their priests, bishops, cardinals, and the pope without question.

The Berean Example of Scriptural Verification.

The Apostle Paul provided a different example in Acts 17:11, where he taught, but the Bereans studied the Scriptures to verify whether his teachings were accurate. Paul encouraged this kind of scrutiny. A pastor or minister should not feel threatened by congregants studying Scripture to confirm the truth of their teachings, as Paul welcomed this practice.

Ministers Demanding Unquestioning Obedience.

Unfortunately, I have encountered ministers who insist that we must accept their beliefs and follow their directives solely based on their authority, rather than on the truth of Scripture. Jesus reminded us that we are all brethren and equal, stating that to be the greatest, one must be the servant of all. The apostles demonstrated humility and meekness, while anyone displaying superiority, authority, or a dictatorial attitude, insisting on unquestioning obedience, follows the example of the papacy.

My Beliefs and Encouragement for Personal Study.

I want to clarify my beliefs: I'm not a Roman Catholic; I'm a Bible student. I believe that Jesus is the head of the Church and that the Bible is the ultimate authority for Christians. I encourage everyone

to study the Bible for themselves. If I share something new with you and you're unsure about it, that's perfectly fine. I don't expect anyone to believe it just because I said so, nor do I expect everyone to agree with my interpretations.

Verifying Teachings with Scripture.

However, if you are a Bible student and I present something unfamiliar, I encourage you to study the scriptures like the Bereans did, to see if what I'm saying aligns with the Bible. I want to emphasize the benefits of following Jesus' commandments. If you look at the example in the New Testament, particularly regarding house churches, you'll see that they operated separately from synagogues or institutional churches.

Benefits of House Churches and Avoiding Paid Teachers.

I suggest not relying solely on people who are paid to deliver sermons or who have studied under a rabbi—essentially, the professors. There's no harm in following Jesus' commandments. In fact, there's much benefit. Just as during the COVID-19 lockdown, you were avoiding exposure to a deadly virus, I would liken heresy to a virus as well, spread by false prophets.

Heresy as a Virus.

Am I saying that every paid minister is a false prophet? No, I'm not judging anyone. What I'm doing is teaching what the scriptures say and leaving judgment up to Christ on Judgment Day. I don't know who will be saved or lost, and I hold no ill feelings toward any ministers. I want to express what the Bible teaches and leave the rest to God.

Protecting Family from Heresy.

I encourage you to visualize heresy as a virus. Right now, millions of people are being infected by heretical doctrines. I'm encouraging you to meet in homes to protect your family and loved ones from this heretical virus and to shield them from false teachings. The spread of these heretical ideas is happening faster than a pandemic, fueled by false teachers who are compensated to spread their misleading doctrines.

Safety in House Churches.

If you gather in homes with your family and loved ones and stop listening to mainstream sermons, there is no danger or harm in doing so. In fact, you will benefit by protecting yourself from the spread of false ideas. This approach is not something I invented; it is based on the teachings of the great physician, Christ. The Apostles laid the foundation for house churches, which were established when Jesus taught that we should not call anyone a rabbi. In its most direct context, this meant that early Christians were not to sit under the authority of rabbis in Jewish synagogues.

The Remedy for Heresy: Avoiding Human Rabbis.

To follow this commandment, Christians needed to separate themselves from Jews who met in synagogues and began to gather in house churches. Today, many institutional churches are perpetuating false doctrines that are divisive and filled with heresy. Jesus, the great physician, provided the remedy by instructing us not to refer to anyone as a rabbi or teacher. When you attend an institutional church, you elevate the person at the pulpit to the status of your rabbi or teacher. Many who do this trust everything that person teaches, assuming that because they attended Bible school, they must be knowledgeable.

Clarity Through House Church Setting.

By removing yourself from this dynamic and placing yourself in a house church setting, the scriptures become clearer. Their meanings are easier to understand, and you will see that the Bible accurately describes the world we live in today. The Bible's warnings against false Christs, false prophets, and false teachers accurately portray many modern institutional churches and provide instructions on how to navigate this challenging environment.

Survival Guide: Stop Listening to False Teachers.

To survive this situation, we must stop listening to their teachings, sermons, and books. We should treat these ideas like a pandemic, similar to COVID-19, because that is precisely what is happening: the world is becoming infected with heresies and doctrines of devils. Many people are being reassured of their salvation when they haven't repented, and many haven't even been baptized. This is ultimately between each individual and God, and we're not here to judge anyone.

Following Christ and Separation from the World.

We are simply trying to follow Christ. He wants us to survive in a world that seeks to engulf us, encouraging us to be separate from it. You can look at what the world defines as the Church and realize that it does not align with Scripture, and you can distance yourself from institutional churches and establish a healthy home church.

Treating Heresy as Dangerous.

You should view heresy as something dangerous that your family needs protection from. By ceasing to listen to these sermons and teachings, you can keep your family safe. If someone is being paid to deliver sermons and refuses to get a job to support their family, they are acting in disorder. There is no example in Scripture of elders and deacons having full-time salaries. The concept of labor being worthy of its hire is specifically in reference to Paul when he was in prison, relying on contributions from the Philippian Church to avoid starvation.

Personal Experience and Survival Strategy.

To conclude, everything I've shared reflects my experience in surviving a world filled with heresies and false teachers who represent different versions of Christ and different gospels. I am managing just fine because I have chosen not to be influenced by them. I no longer listen to their sermons or watch their YouTube videos. This applies to local pastors as well—I do not attend their churches or allow myself to be indoctrinated by their teachings.

Following Christ, Not Human Teachers or Paid Ministers.

I follow Christ's commandments and do not allow anyone to take the place of my teacher. I do not trust those who accept money from the widow and orphan fund to preach, nor do I accept teachings from those who have merely repeated what they learned from professors. I do not follow rabbis; I am not anyone's disciple. I am a follower of Jesus Christ. I go directly to the Bible, listen to the apostles, and respect the Bible as authoritative.

Humility as a Bible Student.

I believe the Bible holds more authority than anything I have ever written or preached. If I am wrong, I must forsake that teaching, repent, and align my understanding with Scripture. I do not approach the Bible as a teacher but rather as a student. I am not special; I hold no titles. I am just David, a Bible student. I study the King James Bible, focusing on doctrinal topics.

Accessibility of Truth.

There is nothing remarkable about me; anyone can do this. No one needs my teachings, writings, or sermons. Everything I have done in my lifetime could be forgotten, and the truth will remain in the King James Bible. God does not need me to share these truths; He has the Bible and the Holy Spirit, which are available worldwide. Topical resources like Nave's Topical Bible can be used everywhere and in any language through various Bible apps.

Why Paid Ministers Won't Teach This.

What I am pointing out may seem obvious to me through topical Bible study, but that clarity may not be evident to others who are accustomed to passively listening to sermons. Paid ministers are unlikely to teach the things I have discussed today because they will fiercely protect their income.

Target Audience: New Believers and Those Willing to Change.

This message was not intended for ministers or members of institutional churches. I do not expect them to change anything; I anticipate that they will continue as they always have. I do not believe

that old wineskins can hold new wine. My audience is brand-new believers who have not yet formed the habits of passively attending Church or listening to sermons.

Putting Principles into Practice: Starting House Churches.

I am speaking to those who are willing to put these principles into practice—who would start a house church and isolate themselves from heresy. I encourage them to prevent themselves and their families from being tossed to and fro by every wind of doctrine and to follow Christ, warding off the leaven of the Pharisees that may influence their understanding of the Bible.

The Effect of Leaven on Understanding.

Those who are already members of churches have allowed their understanding of the Bible to become leavened. I am not directing my message solely toward institutional churches, their ministers, or their members. I'm content to leave them alone. Jesus told the Pharisees that they claimed to understand the truth; therefore, they remained in their sins. He did not feel a burden to correct the Pharisees' theology. Instead, He was content to let them believe and teach whatever they wished.

Jesus' Prayer for His Disciples: Purity and Separation.

Jesus did not pray for the world; He prayed for His disciples, asking that they be kept pure from the world and not influenced by it so that they could remain separate. Through that separation, they would find unity and love for one another.

Message for Those Willing to Follow Christ.

My message is aimed at those willing to follow Christ and believe in what the Bible teaches. Some individuals have anchored themselves to a sinking ship, unwilling to leave. If you desire to follow Christ, consider His greatest sermon, which He preached from a mountain. During the Dark Ages, for 1,260 days, the woman mentioned in Revelation 12 fled into the wilderness. Why? Because the recognized institutional Church was persecuting her. The Church demanded that she submit to its doctrines and authority. To remain steadfast in the doctrine of Christ, she had to flee into the wilderness.

A Satirical Look at the Minister Profession.

If you're looking for a job that only requires a couple of hours a week but pays a full-time salary, potentially even making you wealthy, consider going to a Bible university to earn a degree in philosophy. This path can lead you to become an ordained minister who specializes in teaching within specific institutional churches, helping you live comfortably while only working a few hours each week.

The Appeal of Ministry.

It's no surprise that many people are drawn to the idea of becoming ministers. You can dress nicely, earn the respect of your congregation, and generally be viewed positively by your community. What's not to love?

Advice for True Disciples.

However, if you want to be a follower of Jesus Christ, I recommend avoiding Bible school and studying the Bible directly. If you want to understand doctrine, study it topically. To be a true disciple of Jesus, follow Paul's example: work for a living, get a job, take care of yourself and your family, and don't become a burden on others. Avoid taking money intended for widows and orphans, and set a good example for other men. Steer clear of individuals who refuse to work or support their families through their labor.

Caution Regarding Trained Ministers.

Be cautious of those who have been trained by rabbis and are simply repeating what professors have taught them. Please don't listen to their teachings or pay them for sermons that aren't scriptural and may even contradict biblical teachings.

Judgment is With God.

Ultimately, we will either be inside the city of God or outside of it. My opinion doesn't hold much weight, and I'm not here to judge or condemn anyone. I'm a Bible student sharing what I have learned from studying Scripture for myself, along with principles I live by.

Red Flags: Bible University and Paid Sermons.

If a minister has been educated at a Bible university, that raises a red flag for me. I tend not to listen to such individuals, as they often repeat the teachings of rabbis or, in modern terms, professors. Additionally, if someone is being paid a full-time salary to deliver sermons, I have further concerns. In the first-century house churches, elders were not paid salaries, and sermons did not originate in house churches; they emerged four centuries later under Constantine in the 4th century when he began building cathedrals.

Issues with Modern Church Structure.

We can identify several other issues as well. For instance, the existence of cathedrals or church buildings instead of house churches is a concern. The use of pews instead of gathering in a living room is another issue. Furthermore, the idea of passively listening to one person as the center of

attention is problematic. In a house church, everyone participated; everyone talked to each other, exercised their spiritual gifts, and edified one another.

Early Church Participation vs. Passive Listening.

The notion that one person should receive all the attention while everyone else passively listens goes against the example we see in the Bible. The early Christians met in houses, not in Jewish synagogues, because they were separating from the institutional Church of Israel. They started something brand new, and their model was house churches, which we should strive to emulate.

My Unpaid Ministry.

This message is not about me; it's between you and God—the Father, the Son, the Holy Spirit—and the Bible has nothing to do with me. You and I might never meet in this life. However, I want to clarify that I am not paid a single cent for writing these letters. I do not receive any donations. I don't have a PayPal account or a Patreon account, and nobody is sending me money. I do not ask for donations. I'm sharing all of this freely.

Working for a Living

I have a job; I work and deliver food for a living through an app called DoorDash. I am struggling financially, and so I would benefit if people started sending me money, but that wouldn't align with Scripture. I am practicing what I preach. My job doesn't pay very well, and I rarely have a total of \$100 to my name. I'm not asking for assistance from anyone. I pay my bills and buy my food, and I teach others to do the same.

Waiting for the Inheritance.

My life is not glamorous. I don't take expensive vacations; I'm waiting for my inheritance at the Second Coming. When that happens, I hope to be an angel, able to travel freely. I want to emphasize that I could live my life quite differently if I chose to. I was a literature evangelist for years, going door to door to introduce Christian books and Bibles to families. I'm comfortable speaking to strangers, and it would be easy for me to introduce myself as a minister starting a local church and invite them to attend.

Avoiding a Paid Ministry Path.

I could build a congregation, encourage tithing, and receive offerings, working just a few hours a week for good pay. However, that would violate my conscience, set a bad example, and ultimately make me accountable on Judgment Day. I am committed to following Jesus Christ, with no turning back, even if that means working for DoorDash, earning little money, and waiting for the Second

Coming to enjoy life's comforts and pleasures. I am willing to wait and share what I learn from the Bible freely, without asking for donations.

Rejecting False Arguments for Payment.

I could point to verses such as “the laborer is worthy of his hire” or discuss how tithes supported the Levitical priest, but I know those arguments would not line up with Scripture. I would be teaching something false. Instead, I offer what I have learned freely on Google Drive. I don't have a like button to indicate how many people have appreciated my articles, nor do I have statistics on how many people have read them. I won't know the results until Judgment Day, so I ask you to consider that.

Criticism as Evidence of Following Christ.

I'm not getting paid to share these things with you. In fact, by sharing them, I am often criticized and not popular. Jesus said that if I follow Him, I would be hated by all men for His sake, which I take as evidence that I am on the right track. Sharing ideas that upset the world confirms that I am following the right path, and I am not discouraged by the criticism.

Contrast with Paid Ministers and Denomination Building.

I want to highlight the contrast between my approach and that of paid ministers who receive full-time salaries. I could go door to door, start a local congregation, and even continue establishing more congregations, making myself the central teacher. I could require that all the churches I start send me a portion of their offerings, effectively creating a new denomination. However, I am intentionally avoiding that path.

Uncompensated Sharing of Truth.

My preaching does not support me in any way. I don't earn a single cent from writing my letters, my eBooks, or sharing anything on YouTube. So there you have it. Once again, I want to reiterate that this is not about me at all; this is between you, God, and the Holy Bible. Like Paul, I am following the teachings I share in that I do not live off donations. I do not ask for them, nor do I have a means for you to send them. I work for a living and eat my bread.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 1

By David Michael Curtis

The document "Fire Your Pastor, and Tell Him to Get a Job—Part 1" by David Michael Curtis argues that modern church practices, particularly the practice of paying pastors and having them deliver sermons, deviate from the practices described in the Book of Acts and the teachings of the Apostle Paul.

Here are the key points:

- **Early Church Practices:** The document emphasizes that early Christians met in house churches, where elders did not deliver sermons but rather oversaw the gathering and safeguarded against heresy. Everyone participated, sharing their gifts. Deacons were responsible for distributing offerings to widows and orphans.
- **Role of Elders:** Elders, also referred to as bishops or pastors, were expected to have regular jobs and support their families. They were not paid from church offerings. The document cites 2 Thessalonians 3:6-11 and 1 Timothy 5:8 to support this.
- **Offerings:** Offerings were intended for widows, orphans, and traveling evangelists, not for supporting local elders.
- **Historical Discrepancies:** The document states that institutional churches, the practice of bishops delivering sermons, and pews are later developments that began in the fourth century with Constantine and evolved over time.
- **Against Modern Practices:** It criticizes the modern practice of pastors being paid to deliver sermons, arguing that this is not scriptural and detracts from the original purpose of offerings. The author suggests that pastors should find employment and that church members should participate more actively in gatherings.
- **Communal Living:** The document distinguishes between biblical practices and communal living, noting that the Book of Acts reveals that early Christians maintained their own homes and held jobs.
- **Equality:** The document emphasizes the equality of all believers, including apostles and elders, and argues against the idea of a hierarchical structure with a superior leader.
- **Call to Action:** The author suggests that church members should consider "firing" their pastor and encourage them to seek employment elsewhere.

In essence, the document advocates for a return to what the author believes are the original biblical practices of church gatherings, leadership, and the use of offerings.

Dear friends,

Church Leadership and Practices

Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. In the book of Acts, we see the roles of apostles and deacons established in the early chapters. The apostles preached both at the temple and from house to house, and the church continued to adhere to their doctrine. What was their doctrine? It consisted of the foundational teachings that Christ laid out, which are listed in Hebrews 6:1-2. These include turning from sin, trusting God, and being baptized.

The Purpose of the Temple and the Role of Deacons

First, we need to understand the purpose of the temple where the apostles taught, which was to make atonement for the sins of Israel. This atonement was achieved through annual animal sacrifices performed by the high priest on the Day of Atonement. The apostles and deacons preached that atonement was now possible only through the blood of Christ and that forgiveness of sins was no longer attainable through the law of Moses. This is why the leaders of Israel were so upset with the apostles and deacons, frequently accusing them of teaching against the law of Moses.

So, what were the duties of a deacon? The office of deacon was established so that the apostles could focus on teaching and preaching. Deacons were responsible for taking the offerings collected and distributing them to widows and orphans, ensuring that the apostles could concentrate on their teaching without distraction. In contrast to modern deacons, who are often seen as responsible for minor tasks, such as vacuuming carpets in institutional churches, the deacons in the Book of Acts had significant responsibilities in assisting the needy.

The Source of Offerings and the Doctrine of the Nicolaitans

Where did this money come from? It came from new converts who sold their houses and lands and laid the proceeds at the feet of the apostles. One of the seven deacons mentioned was named Nicholas, after whom the doctrine of the Nicolaitans is named in the Book of Revelation. This serves as a warning that even men who had their hands laid on them and were appointed to an office by the apostles could fall into apostasy and become leaders of false doctrines condemned by Jesus in His messages to the seven churches in Revelation.

Apostasy and the Importance of Marital Fidelity

Therefore, we should not assume that everyone ordained, even by apostles, is a true man of God. Someone can fall into apostasy through sexual immorality. The doctrine of the Nicolaitans, for example, stemmed from Nicholas's decision to stop having sexual relations with his wife. In

contrast, the Apostle Paul taught that husbands are to show due benevolence to their wives, love them, and cherish their bodies. Paul emphasized the importance of meeting their wives' needs. Nicholas's doctrine eventually contributed to the idea of celibacy in the priesthood, which forbade marriage.

Elders and House Churches

Let us return to our topic today: Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. House churches began to emerge after the Day of Pentecost when 3,000 people were converted during the preaching of the 120 in various languages. If we assume there were thirty men per house, that would mean 1,000 house churches started on that very first day. That is a substantial number of house churches!

The early Christians had ample resources to construct buildings because many of those 3,000 sold their houses and lands, laying the proceeds at the apostles' feet. However, they did not use that money to build institutional churches. From the very beginning, Christians met in homes and did not use offerings to construct buildings.

Each house church had an elder appointed to oversee it. While the elder was capable of teaching, the practice of an elder delivering sermons on Sunday mornings did not begin until the fourth century. During that time, Constantine started constructing basilicas and cathedrals. A cathedral is the house of the cathedra, which is the chair of the Bishop. The Bishop would sit in the cathedral while everyone else stood and listened to his sermon. This practice, rooted in tradition, originated in the fourth century and lacks a scriptural basis.

The Role of Elders and the Expectation of Labor

The terms "elder," "bishop," and "pastor" all refer to the same role, with no distinctions between them. During the first three centuries of the church, elders did not stand before the congregation or deliver sermons on Sunday mornings. Rather than this, elders would sit on the living room floor alongside everyone else. The elder was not the central figure and spoke neither more nor less than any other participant in the group. It would be unrealistic to expect that a special collection was made to cover the living expenses of elders who shared a space on the floor of a home. While scriptural evidence supports the notion that the church was to assist traveling evangelists and apostles, particularly during times of imprisonment when they lacked necessities, there is no scriptural basis for the church to pay an "elder," "bishop," and "pastor" or be responsible for their living costs. The pastor is not a Levite priest, meaning we do not owe him a tenth of our income.

An elder, like any other church member, was expected to have employment to meet his expenses and mortgage obligations and support his family. The Apostle Paul asserted that if an elder chose not to work, he would be deemed as "walking disorderly." Paul stated that we should avoid associations with those who refuse to work or provide for their families.

2 Thessalonians 3:6-11 NIV

6. In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.
7. For you yourselves know how you ought to follow our example. We were not idle when we were with you,
8. nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.
9. We did this not because we do not have the right to such help but in order to offer ourselves as a model for you to imitate.
10. For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat."
11. We have heard that some among you are idle and disruptive. They are not busy; they are busybodies.

Does the Bible teach that "a laborer is worthy of his hire?" Yes, it does. Did offerings support men in the ministry? Yes, those were apostles and evangelists who traveled and spread the Gospel. A modern application would be to support missionaries working in famine-stricken regions, who often have less than \$150 a month in support. The offerings were not given to the local elders.

While on his travels, Paul crafted tents to sustain himself and encouraged all the men in the churches he founded to work and support their families. He stressed that anyone who fails to work and care for his family is worse than someone who does not believe. The men, including elders, in the churches established by Paul were taught to work, provide for themselves, and care for their families.

1 Timothy 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

False prophets preach Christ for the sake of greed. In contrast, the elders in the Bible had jobs; they were not paid to teach but instead worked, earned their bread, and took care of their families. Is your pastor being paid to teach? Is he willing to stop taking money from the widows and orphans fund, get a job, and still share his doctrines without being paid to do so?

Communal Living vs. Biblical Practices

A few blocks from where I am driving right now, there is a communal living house owned by the Yellow Deli people. Everyone who lives there works for no pay; they do not earn any money and practice communal living. They believe they are following the principles described in the Book of Acts. However, the Book of Acts does not describe communal living; instead, it shows that everyone had their own house, worked, earned money, and took care of themselves and their families.

In Acts 2-3, we see that the early Christians went from house to house, indicating that each family lived in a different home. The wealthier families did sell some houses; they kept a home for their family to live in. The Apostle Paul emphasized the importance of working to support one's family, stating that anyone who does not provide for them is worse than an unbeliever.

The Yellow Deli is not Christian; it is a cult that originated in the 1970s. The Yellow Deli staff work slavish hours but practice communal living without compensation for their labor. They send all the profits made at the local Yellow Deli to Australia, where others manage the money. Meanwhile, these hippies work for free and own extraordinarily little—just personal items like toothbrushes, hairbrushes, and their wives. They do not share their wives or personal hygiene items, but everything else is collectively owned and not owned by any individual.

This practice does not align with what we read in the Book of Acts or the writings of the Apostle Paul. Each Christian family in the early church had its own home, occupation, and responsibilities to care for its own family. As God prospered them, any surplus they had after supporting their families and widows was given as a free offering each Sunday morning when they met in house churches. This money was used to support widows and orphans in the church who were unable to care for themselves.

Every man was expected to hold a job, and if they declined to do so, Paul directed that they should go without food and be excluded from fellowship. Thus, any man who “walketh disorderly,” refusing to work, faced disfellowshipping until he secured employment.

Modern Pastors and Historical Discrepancies

In many modern churches, there are individuals called pastors who often do not hold regular jobs. Instead, they rely on the offerings provided by the congregation on a weekly basis.

In DeSoto County, we have an independent Baptist minister who owns a significant amount of land and has built the largest house I have seen in the county. This has been made possible through the offerings at a Baptist church in Port Charlotte, which consists of approximately 200 families. This church is conservative and independent, using the King James Version of the Bible. I would describe this pastor and his family as conservative. However, he does not have a job, nor does he support his family through labor. Instead, they are financially supported by the offerings of that church, which, biblically, ought to go to widows, orphans, and those experiencing homelessness and poverty. He is taking money that could feed widows and is not working to provide for his family himself.

What I am sharing is not debatable; it is a historical fact. It is well-documented that institutional churches were not established until the fourth century, during the time of Constantine. It is a well-known fact that the role of a bishop delivering sermons from a central stage in a cathedral dates back to the fourth century. During the first three hundred years of Christianity, believers met in homes and caves while hiding from the persecution of various Roman emperors.

In those early years, elders did not deliver sermons each Sunday morning. This is not a matter of interpretation; how your church interprets the Bible does not change history. A church could interpret the Bible to say that the sky was yellow, but it would not change the fact that the sky is blue.

The Evolution of Church Practices

In modern times, the roles of pastor and elder are distinguished as two different offices. However, in scripture, the pastor and elder were the same person holding the same office. During the first three hundred years, pastors or elders did not deliver sermons. The early church did not have members passively listening to sermons each Sunday; rather, they gathered in circles facing each other in a living room and actively engaged in conversation.

This practice is described in 1 Corinthians 12, where it states that everyone in the house church had different gifts and was to exercise those gifts each Sunday. Some would sing, some would pray, and others would edify the group. For instance, if someone spoke in a different language, an interpreter was responsible for translating that message. Imagine an English-speaking church where a person gifted in Chinese delivered a message in that language; someone with the gift of interpretation would then translate it into English.

These gatherings typically involved about 30 to 35 people sitting in the living room, facing each other and actively participating in the church community. The modern practice of passively facing a pulpit and listening to sermons is not indicative of true church tradition; this practice began in the fourth century. Additionally, the practice of sitting in pews did not begin until the 18th century.

During the Reformation, when many Roman Catholic churches transitioned to Protestant churches, Martin Luther would ascend a stairway to an elevated pulpit. At the same time, everyone else stood about ten feet lower on the ground floor. They did not sit in pews; rather, they stood for the entire lecture delivered by Dr. Martin Luther. Aren't you glad you do not have to stand during the sermon, especially if the pastor preaches for over an hour? That method of worship continued until the 1700s.

The History of Pews

In the 18th century, wooden boxes were constructed and sold, becoming the property of wealthy church members. These boxes allowed individuals to step inside, close the door, and enjoy privacy. Many were carpeted, and people even brought their animals to church, sitting inside their boxes with them. After the service, they could lock these wooden boxes.

When we visit Christ Church, where the founding fathers of the United States attended for decades, we can see the pews that were purchased by them, which still bear their names, including those of Benjamin Franklin and George Washington. This was a shift from the wooden boxes, which were no longer in use. Later in the 1700s, wooden benches, now commonly referred to as pews, were developed.

This traditional seating arrangement, with everyone facing forward, encourages passive listening to the pastor's sermon. It disconnects us from one another and limits interaction.

The core purpose of the church was to edify one another, to exercise the spiritual gifts bestowed by the Holy Spirit, and to support fellow members with these gifts. In a pew, everyone remains silent, passively listening to a sermon, while only the speaker's gift is utilized, which is not scriptural.

The sermon, delivered from the pulpit, has a traditional foundation rooted in human doctrine, dating back to the fourth century. This is not open to interpretation. Regardless of how your church interprets different verses, this is a historical fact. You might consider firing your pastor and encouraging him to find employment instead of relying on funds meant for orphans and widows.

The Role of Elders and Deacons in Early Churches

In the first three centuries, the church began with gatherings in homes led by an elder and a deacon. The elder's role was to safeguard against heresy. If someone visited and preached false teachings, the elder would admonish that person once or twice and then avoid further interaction.

The church was intended to be organic, as noted by modern authors discussing house churches. This means that the elder was not the center of attention; instead, the congregation sat in a circle in a living room setting. One person might offer a prayer, another would share a psalm, and in turn, they could read from the letters of Paul or other apostles. The idea was that everyone participated, sharing their gifts and edifying one another.

However, by the second century, individuals began to identify themselves as church fathers, and they created new positions as overseers of multiple churches. These offices did not exist during the time the New Testament was being written. During the second and third centuries, autonomous house churches began sending offerings to these new "overseers" known as bishops. This new class of Bishops emerged in cities like Antioch and Alexandria, overseeing several cities consisting of dozens of house churches.

In the fourth century, bishops would preach while positioned on a cathedra (seat of authority) situated on an elaborately decorated platform at the front of the cathedral, where it was expected that everyone would listen passively. Thus, the tradition was born into history, replacing the active, vibrant, and engaging house churches that the apostles planted with dry and boring institutional churches.

False Apostles and the True Foundation of the Church

While the New Testament was being composed, false apostles were already traveling alongside the twelve apostles, including Paul. The Book of Revelation mentions that one of the seven churches rejected those who claimed to be apostles but were not. Similarly, in the second and

third centuries, people claimed to be bishops without genuine authority, establishing positions that lacked a foundation during the apostolic era.

The New Testament indicates that no other foundation can be laid than the one that Christ and the apostles laid. The foundation laid by Christ and the apostles involved house churches, each led by an elder and a deacon. The deacon's role was to distribute offerings to widows and orphans and assist those living in poverty. Their duties did not include mundane tasks like vacuuming carpets.

The elder was inclined to teach and acted as a shepherd, safeguarding the community from false teachings. He did not deliver sermons in the way we see today; instead, he sat in the living room alongside everyone else, remaining mostly quiet and intervening only to teach or confront heretics. If someone were teaching heresy, the elder would speak to them privately about their offense and then involve two or three others to address the issue, emphasizing the need for repentance. If the individual did not repent after one or two admonitions, they would be rejected from the house church and not permitted to return.

However, there were house churches that did not follow this pattern, and entire congregations were led astray by false teachers who infiltrated these homes and spread their heresies. Later, in the second century, some individuals emerged claiming to hold a special office, such as an overseer or bishop. They asserted authority over several churches and eventually over multiple cities of churches. This concept is a departure from the foundation laid by Christ and the apostles.

Equality Among Apostles and Elders

The idea that Peter is the chief shepherd is contrary to the original foundation established by Christ and the apostles. Jesus affirmed that the gates of Hell would not prevail against it. When we examine the first three chapters of 1 Corinthians, we see that Peter, Apollos, and Paul founded house churches. This text specifically addresses whether Peter was superior to the others. The apostle Paul instructed against divisions, stating that we were not baptized into Peter, Paul, or Apollos but rather into Christ. He emphasized that these three men were not crucified for us—Jesus was. He urged us to stop creating divisions among ourselves.

Therefore, the notion that there is a church founded by Peter that is superior to one founded by Paul is debunked in 1 Corinthians, chapters one through three. This issue is clearly discussed. The churches founded by Peter were not superior to those established by the other apostles. Such divisions were to be rejected.

Furthermore, both the Apostle Peter and the Apostle John identified themselves as elders, indicating that they were brothers and not superior to the other elders despite being apostles. Jesus taught that we are all equal and should regard one another as brothers and sisters in Christ. We are not to call anyone "Rabbi" or "Father," nor should we view anyone as holding a holy office that is separate or superior to ourselves. Rather, we are to see everyone as equal.

In summary, Peter, Paul, and Apollos all established house churches that held equal status. The foundation of the church is Christ, who died for us.

The Purpose of Elders and the Practice of Gift Sharing

It may be time to reconsider the leadership within your church; perhaps you should fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. When the church began, elders were not meant to sit around without working and living off offerings from the house church while everyone else took care of their families. Why would they do that? You might say a laborer is worthy of his wages, but the elder did not really do much. He did not deliver a sermon each week but instead sat in the living room like everyone else, speaking up only when heresy was being taught. His role was to safeguard the congregation from false teachings. If everything was running smoothly, he quietly allowed everyone else to participate in the church, exercising their gifts and edifying one another.

If you find yourself passively sitting in a pew, listening to only one person exercise their gift—and that gift is questionable and not even biblical—then the members of the church are having their gifts stifled. 1 Corinthians 12 asks, "Are we all the same member? Don't we all have different gifts?" Yet, the modern institutional church often has only one gift: that of the orator or speaker who delivers lectures. These presentations may include one or two verses but often consist of human interpretation rather than biblical teaching. It would be better to read the Scripture together without interpretation, taking turns reading a chapter, rather than listening to one person monopolize the time with their interpretations.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 2

By David Michael Curtis

Based on the provided document "Fire Your Pastor, and Tell Him to Get a Job—Part 2.pdf" by David Michael Curtis, here's a summary of its key points:

- **Critique of Paid Pastors:** The document strongly advocates for firing pastors who are financially supported by church offerings. It argues that pastors should have regular jobs and not rely on church funds, which should be reserved for widows, orphans, and those truly in need.
- **Early Church Practices:** It asserts that early Christian house churches did not have paid pastors or formal sermons. Elders were not compensated and had secular jobs. Sermons became a common practice much later, around the fourth century.
- **Equality of Elders:** The author emphasizes that in the early church, there was no hierarchy among elders. They were all equal, and even the Apostle Paul did not claim authority over the faith of others.
- **Rejection of Hierarchical Structures:** The document criticizes the hierarchical structure of churches, such as the Roman Catholic Church, with positions including priests, bishops, cardinals, and the Pope. It argues that these structures are not based on biblical examples.
- **Authority of Scripture:** It emphasizes the importance of building faith in the Bible rather than in church fathers or later church traditions. The author points out contradictions among church fathers and within various denominations, advocating for adherence to the clear teachings of Scripture.
- **House Churches:** The document suggests establishing house churches with elders and deacons, where participation is expected from everyone, and offerings are used to support the needy and missionaries who teach the true gospel.
- **Financial Responsibility:** It emphasizes personal financial responsibility and discourages taking advantage of church offerings. It asserts that those who can work should do so and provide for themselves and their families.
- **Discernment and Separation:** The author encourages discernment regarding teachings and calls for separation from false prophets and teachings. It advises choosing elders who are skilled in teaching and guarding against heresy.
- **Gospel and Baptism:** The document defines the gospel as Christ's death for our sins, burial, and resurrection and emphasizes the importance of repentance and baptism for salvation.

In essence, the document argues for a return to what the author believes are the original practices of the early Christian church, with a focus on simplicity, equality, financial responsibility, and adherence to Scripture.

“In apostolic times, there was no distinction between bishops, elders, or presbyters (**Acts** 20:17-28; **1 Peter** 5:1-2; **Philippians** 1:1; **1 Timothy** 3). The term "bishop" is never used to denote a different office from that of elder or presbyter.” – **Easton's Bible Dictionary**

Dear Friends

Consider firing your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. If anyone in the church is walking disorderly and refuses to work, you should not fellowship with that person or share a meal with them. This is intended to make them feel ashamed and encourage them to find employment. According to the Apostle Paul, if someone refuses to work and support their family, they are worse than an infidel.

You are not obligated to provide compensation to a minister for preaching sermons. Elders in the early house churches did not deliver formal lectures or sermons. Additionally, the elders did not visit homes or spend time with their wives and children when the father was absent. Sermons did not become a common practice until the fourth century. Nonetheless, the practice of a wolf in sheep's clothing visiting homes during the man's absence was already in place when Paul composed his letters.

2 Timothy 3:5-6 Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

The elder was apt to teach, but this was not a compensated position. No financial assistance was offered to help elders cover their living expenses. Instead, offerings were intended to assist widows, orphans, and traveling evangelists, with deacons managing the distribution rather than a treasurer.

The Emergence of Monasticism and Clerical Authority

When looking into church history, we can trace various departures from the foundations laid by Christ and the apostles. One such departure involved a lifestyle characterized by a lack of stable income, leading individuals to resort to begging for money and food. Distinct groups formed, such as monks and friars, who adopted a form of godliness and vowed to live in poverty. This vow was essentially a commitment to disobedience to the teachings of the apostles, who instructed all men to work and take care of themselves and their families.

These monks became a burden on the peasants, who owned no land and were taxed by kings, landowners, and the church. Despite their struggles to feed themselves, they were expected to give even more to begging monks who refused to work for their bread. This practice created resentment among the peasants and misled them into believing that this was Christianity. They were taught that Christ and the apostles demanded that they labor like slaves, giving all their earnings to landowners, the king, and the church—while also providing for begging monks.

This practice continues today, as some pastors expect payment for delivering a sermon just once a week. Instead of working a full-time job, they often spend only about an hour or two per week working.

The apostles identified as elders, indicating equality among themselves and with the elders in your church. They were not superior to others. In First Corinthians, the Apostle Paul states that he did not exercise authority over our faith. This was Paul speaking, and even as he wrote this letter, which holds authority, he did not have authority over their faith. He was an elder, just like every other elder, who were all equal. The Apostle Paul was subject to the principles he wrote about; he was not above them.

How do I know this? Read Galatians 1:8-9. Paul states that even if we or an angel teach a different gospel, it is to be condemned. If the Apostle Paul taught something contrary to the gospel based on his authority, it would be considered a curse. His writings are scripture, and we are subject to that scripture. It is inerrant and can withstand all criticism. It is to be obeyed, followed and believed.

What I am distinguishing is that Paul did not have an authority invested in him that allowed him to say whatever he pleased or teach whatever he wanted. He had to teach what Christ commanded him to convey. He was an apostle called by God through Jesus Christ, tasked with delivering the message that God gave him.

2 Corinthians 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

The notion that individuals were assigned to supervise various churches, to whom we are expected to yield, is something Paul himself never asserted. He highlighted that the apostles do not exercise authority over our faith. In the second and third centuries, overseers or bishops began to emerge, assuming roles that allowed them to collect offerings from multiple churches and insist that those congregations adhere to their teachings. This marked a shift away from the principles established by Christ and the Apostles. The core message is that we are called to turn away from sin, place our trust in God, and undergo baptism. As followers of Christ, we are meant to follow the Good Shepherd and avoid using terms like "Rabbi" or "Father" for anyone.

The Roman Catholic Church and Hierarchical Structures

Right across the street from where I am recording this is a Roman Catholic Church, where ministers are called priests and referred to as fathers. This directly violates Christ's commandment not to call any man on Earth your father. That, by itself, signals to me that it is not Christian. Christianity is based on teaching obedience to what Christ commanded. He explicitly commanded us not to call any man on Earth father or rabbi and stated that Christ is our master and teacher. He is the head of the church, and we are all equal—whether we are apostles, elders, deacons, or simply individuals attending a house church. We all have one head: Christ.

In the Roman Catholic Church, there is a position known as Pontifex Maximus, one of the titles held by the Pope. This title, however, is not inherently Christian; in fact, there was no Pontifex Maximus during the time of the apostles. Even if such a position existed, it was not Peter who held it. The head of the Jerusalem Council was actually James, the brother of Christ. Therefore, if Peter became Pontifex Maximus after James was martyred, it would be too late for the church to be built on Peter as its foundation since James was the first leader of the Jerusalem Church, not Peter. Additionally, James was not referred to as Pontifex Maximus.

The office of Pontifex Maximus existed centuries before Christ established the church. In Roman religion, there was a high priest known as the Pontifex Maximus. This hierarchical structure, which included senators during the Republic, is reflected today in the Vatican, where we have a Pontifex Maximus (the Pope) and a Senate composed of Cardinals. Beneath the Cardinals are subordinate leaders called bishops, who oversee specific dioceses and their churches. Each church is required to pay a tax to the bishop, while one or more priests serve local churches.

This is a pyramid structure, and none of these offices existed in the house churches that Peter, Paul, and Apollos founded. In those house churches, there were simply elders and deacons; there was no overseer over multiple house churches. Such positions did not arise until the second century when these so-called Church Fathers began asserting authority and demanding taxes from various churches under their jurisdiction. These roles were artificial, not appointed by the apostles, as these bishops claimed their territories from which they taxed the churches below them.

By the 11th century, a significant event known as the Great Schism had occurred, dividing the Roman Catholic Church and the Eastern Orthodox Church. This schism was primarily caused by the Bishop of Rome claiming a position of authority over all other bishops, a claim that the Eastern Orthodox Church rejected. The origin of this tradition dates back to 606 AD when the Byzantine emperor bestowed the title of "overseer of all bishops" upon the Bishop of Rome. Four hundred years later, the Great Schism occurred when Eastern bishops refused to submit to the authority of the Roman bishop. In contrast, bishops in the West, now known as cardinals, acknowledged the authority of the Pope, also known as the Pontifex Maximus.

This is the history of the church, and it is not open for debate; these events truly occurred. Given this, we ought not only to fire the pastor but also to dismiss the priests, bishops, Cardinals, and the Pope, urging them to find legitimate employment and support themselves rather than residing in extravagant palaces built with the contributions of the poor, originally intended to assist widows and orphans.

Church Fathers and the Authority of Scripture

Throughout the history of the church, the authentic church is depicted as hidden in the wilderness, as mentioned in Revelation 12. When reading a church history book — and I have read several — keep in mind that you are examining a church that has its Church Fathers, bishops, Cardinals, and Pope. Meanwhile, the true church was concealed, living in caves and secretly traveling across Europe as missionaries, distributing scripture during times when possessing scripture in one's

language was forbidden. Those caught doing so could face the Inquisition, torture, or even martyrdom at the hands of the institutional church described in history.

These men are referred to as Church Fathers because their influence began when they, like wolves in sheep's clothing, appeared in history, claiming authority over the faith and imposing taxes on local house churches, amassing wealth for themselves.

So, everyone who followed in their footsteps—calling themselves bishops, cardinals, and popes—rests their authority on the authority of the church fathers. It is a house of cards. The church fathers did not possess any true authority; they asserted authority, granted it to themselves, and aimed to make other men their disciples. We have a vast amount of their writing—some say it exceeds one million pages. Within these works, various discussions occur, and these church fathers often disagree with one another. They taught different doctrines and held contrasting beliefs.

The Roman Catholic Church claims that these writings are harmonious and promotes this idea in its schools, presenting selected quotes to its laypeople in churches. Roman Catholics are presented with a carefully curated set of quotes to create a false sense of unity within the Church Fathers' writings. In reality, they contradicted each other.

Dr. Martin Luther, at the Diet of Worms, pointed out that the church fathers, councils, and popes contradicted each other. Because of this, it is impossible to follow these men, as they all say different things, teach different doctrines and contradict one another. This is the state of things; it is the truth. Following the church fathers requires you to choose which one you will submit to, as they do not agree with each other.

Therefore, I encourage you to build your faith on the solid rock of the Bible. The Bible is in harmony; it is unified and can withstand the criticisms of the entire world.

If you are following authorities that emerged after the apostles wrote the New Testament, you are following false shepherds. Anyone who claims a position of authority over your faith is a false shepherd. I want to highlight the same obvious truth that Martin Luther pointed out at the Diet of Worms, but this time, I am directing it toward evangelicals.

If you say, "I am a Baptist," that does not convey much. Baptists disagree among themselves on nearly every aspect of doctrine taught within the Baptist Church. Claiming to be a Baptist does not clearly define your beliefs. There are Baptists who are Calvinists and those who reject Calvinism. There are Baptists who hold one view and others who contradict it across the entire spectrum of Baptist teaching.

Identifying as a Seventh-day Adventist doesn't accurately convey your beliefs to me. There are liberal Seventh-day Adventists who often disregard the traditional teachings of the church and hold differing views on salvation than the conservatives within the Adventist community. Some Seventh-day Adventists are quite evangelical, while others are more conservative and view the evangelical members as apostates.

Simply stating, “I am a Seventh-day Adventist,” fails to clarify your beliefs. Some followers uphold the investigative judgment, while others have moved away from it. This distinction significantly alters the understanding of salvation between these two groups. So, do you align yourself with Ellen G. White's teachings or with a contemporary evangelist who has diverged from her principles? Do you believe that only vegan Sabbath keepers will receive God's seal during a Sunday law? Or do you find that notion absurd?

This same issue can be seen when someone claims to belong to any organized church. Each church contains vastly different beliefs within its ranks. This is the issue Martin Luther highlighted at the Diet of Worms. Which type of Roman Catholic are you? There are dozens of variations of Roman Catholicism, with sharp disagreements within them.

Martin Luther, at the Diet of Worms, stated that the church fathers, councils, and popes contradicted each other. I suggest that regardless of the church—be it Baptist, Seventh-Day Adventist, or any other denomination—there are contradictions in virtually every single doctrine, or at least in some core tenets of that faith. This means that you must choose which church fathers within your institutional church you wish to believe in and follow as disciples.

Departure from Biblical Church Patterns

What I am sharing today is not the pattern that was laid down at the foundation of the Church. We are not meant to be disciples of any man, nor should we refer to any man as our rabbi or father. I do not care what the church fathers wrote; they hold no significance for me. I do not read about church fathers in scripture; I read about apostles, prophets, evangelists, and teachers, but not about church fathers who were bishops over regions of house churches. That office did not exist.

The priest conducting a mass did not exist, nor did a Senate or a group of Cardinals in the Vatican. These things are not found in scripture. Additionally, Peter was certainly not the head of the Jerusalem Church; that role belonged to James. The only thing the Council at Jerusalem commanded the Gentile churches was not to eat anything strangled or with blood and not to commit fornication. It was amazingly simple; they provided just a few instructions in Acts 15: if you eat meat, ensure that it has been properly bled, and do not commit fornication.

The Jerusalem Council and House Church Autonomy

That was all the instruction that James, Peter, and the apostles provided during the Jerusalem Council. They respected the autonomy of the house churches and refrained from imposing authority over their faith. They recognized that Christ was the head of the church, present among them and leading them. There was no need for a bishop, cardinal, or pope. Jesus was in their midst, and He was the head of the church, providing gifts through the Holy Spirit, which the church was to exercise during their gatherings in a house setting.

Participation should be expected from everyone, not just a single person giving a sermon. If your offerings support individuals who do not have jobs and are engaged in self-appointed work based on tradition—not outlined in Scripture, such as giving sermons or conducting masses—then these individuals should seek employment and provide for themselves. They are walking disorderly.

Establishing House Churches and Supporting Missionaries

I suggest starting a house church. Appoint a deacon to handle the offerings. Ensure that your deacon is trustworthy and can provide an account of every penny received. It is important to demonstrate that these offerings are being used for good works, such as helping widows and orphans within the church.

If you wish to support anyone laboring for the gospel, consider supporting missionaries. These are the individuals who were supported during the time the New Testament was written; we refer to them as missionaries today, while they were referred to as evangelists in the New Testament. They traveled from place to place to teach the gospel. Ensure that your missionary is teaching the true gospel: that Christ died for our sins according to Scripture, was buried, and rose again on the third day. Jesus' death atones for our sins, and to receive forgiveness, we must repent and be baptized. Be aware that there are missionaries who focus on teaching a different gospel. Do not send offerings to just anyone calling themselves a missionary. Learn about their principal foundational doctrines. Mormon missionaries began an in-home visit by presenting an evangelical-like gospel, then shifted topics and became completely focused on Joseph Smith. There is a Calvinist missionary society that has thousands of missionaries who focus on indoctrinating with TULIP rather than the gospel.

The Gospel and Baptism

To be saved, one must hear the gospel, believe it, turn from their sins, trust God, and be baptized in the name of the Father, Son, and Holy Spirit. Through this process, our sins are forgiven, and we are justified, sanctified, and washed in the name of Jesus and by the power of the Holy Spirit at the time of baptism. If you support a missionary, be sure this is the gospel he is teaching and that it is not merely an introduction to a complex religious system in order to join an institutional church.

New Testament Church Structure and Practices

After baptism, that person should be added to the church. The churches of the New Testament era were house churches, with the only officers being an elder and a deacon. The elder was responsible for guarding against heretics and ensuring that false teachers were not let into the house. The deacon was responsible for collecting offerings and distributing them to widows, orphans, and those in need during times of emergency. The elder and deacon did not keep any of the offerings for themselves. Only deceitful teachers claimed that the offerings were meant for their own use.

The contributions gathered and utilized for charitable purposes were regarded as the fruits of every individual, regardless of the amount they gave. Some enslaved individuals, despite being unable to provide monetary support, were equally considered as bearing fruit.

The early church was straightforward, and what we see in modern institutional churches often resembles a departure from that simplicity. Some individuals may claim to be apostles when, in fact, they are not. Likewise, institutions claim to be churches that are not the church—these are counterfeits.

Discernment and Separation from False Teachings

We are not here to judge or condemn; we will let Jesus sort it all out. There are true children of God within all these institutional churches who are unaware of the truths you have been learning. This is supported by the message "Come out of her, my people," which indicates that God has people inside Babylon. We are not condemning institutional churches or determining who is saved and who is lost. In some cases, both the saved and the lost will grow together until the harvest, at which point the angels will separate them.

If you understand these principles and have received the call to set yourself apart, you should follow Christ and establish a house church. Choose an elder who is skilled in teaching, capable of recognizing heresies, and courageous enough to stand against them. A good shepherd will safeguard the congregation and address anyone spreading false teachings, informing them that they will not be accepted into the house again unless they cease their heretical teachings.

Moreover, appoint a deacon who can distribute offerings on a weekly basis, particularly to those in need within your house church. Encourage every man in your house church to have a job, to refrain from walking disorderly, and to take care of their own family and financial responsibilities.

Financial Responsibility and Protecting Against Heresy

It is essential not to be a burden to the church or to take advantage of offerings intended for those in need. Unfortunately, many institutional churches will not take this step, and they often continue to support pastors from funds intended for orphans and widows. A pastor in that situation should be ashamed for taking money that rightfully belongs to those who are vulnerable.

It is the duty of the elder, who occupies a role similar to that of a pastor, to safeguard the congregation from false teachings. But what should you do if your pastor turns out to be a heretic? Ultimately, you must trust in Christ for guidance, provided you adhere to His commandments. The Bible explicitly tells us not to sit under the teachings of false prophets or listen to their doctrines. We are cautioned to be mindful of their doctrines since even a small portion of leaven can leaven the entire batch of bread.

If you are part of a house church with a faithful elder, you will have someone watching over you to ensure that heresy does not creep in. If not, it becomes your responsibility to adhere to Christ's commandments. He is the Good Shepherd, and we should follow Him. We cannot make excuses for following a false prophet instead of Christ, regardless of how convinced we may be toward a pastor's sermons.

Personal Responsibility and Financial Integrity

If you are attending an institutional church where the pastor may be preaching heretical teachings, you have only yourself to blame for staying. No one is forcing you to attend that church; it is a choice you make willingly. Your attendance is not for God's sake; He commanded us not to listen to false prophets.

What if your pastor is faithful in his teachings but is living off the funds meant for widows and orphans? Even if his sermons are solid, if he is not supporting his own family by finding work, he is worse than an unbeliever. This practice resembles the vow of poverty taken by monks or friars. A pastor should not depend on the church funds but should work to provide for his own needs.

Offerings are intended to support widows, orphans, and those facing crises—much like those who were in need during the famine in Jerusalem. If you are giving your money to wealthy individuals instead of the needy, you are going against Christ's commandment to give to the poor. Scripture is clear: your contributions should not go to wealthy men but should instead help those in need.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Good Works in First Century House Churches

By David Michael Curtis

"Good Works in First-Century House Churches" by David Michael Curtis examines the practices of early Christian house churches and contrasts them with modern institutional churches, particularly in terms of financial offerings and community support.

Here's a breakdown of the key points from the document:

- **Early House Church Structure:** The document describes how early Christians gathered in homes for worship, shared meals (known as love feasts), read scripture, prayed, and made collective offerings. These offerings were used to support individuals in need within the community, including widows, orphans, and those facing hardship. There was a strong emphasis on mutual support and ensuring no one lacked necessities.
- **Financial Contributions:** Offerings were made based on each person's ability. Those with less gave modestly, while those with more helped cover shortfalls. These collected funds were used for acts of kindness and good works within the community. This is contrasted with the Old Testament practice of tithing, which the author argues was a tax specific to the Levitical priesthood and not applicable to modern Christians.
- **Community Support:** Early house churches operated as close-knit communities where members supported one another in times of need. This included providing for those who were sick, imprisoned, or otherwise unable to provide for themselves. The document emphasizes the love and support within these early communities.
- **Critique of Modern Institutional Churches:** David Michael Curtis critiques modern churches for often prioritizing building projects, mortgages, and staff salaries over serving the poor and the needy. He argues that offerings should primarily be used for charitable purposes and to support those in need rather than funding infrastructure or administrative costs.
- **Emphasis on Good Works:** The document emphasizes that the purpose of offerings in the early church was to perform good works, such as caring for widows, orphans, and the homeless. It contrasts this with modern churches that may focus more on maintaining buildings and programs.
- **House Churches as an Ideal:** The author advocates for a return to the house church model, where communities are more closely knit, and resources are directly utilized to support

those in need. He suggests that this model aligns more closely with Christ's teachings on caring for the poor and the needy.

- **Paul's Example:** The document references Paul's example of working to support himself and encouraging others to do the same. It also mentions instances where Paul received support from certain churches while others neglected him in times of need.
- **False Prophets and Greed:** The author warns against greed and false prophets who preach for personal financial gain. He suggests that churches focused on maintaining buildings and paying large salaries may be neglecting their true purpose of serving the needy.

In essence, the document advocates for the idea that Christian communities should prioritize assisting those in need and that the house church model is a more effective means of achieving this than modern institutional churches.

Dear friends,

The Importance of Good Works and House Churches

In today's letter, we will discuss the importance of good works. I want to begin by emphasizing that if you are not part of a house church and are living on a low income, you are at a disadvantage when it comes to participating in good works.

The Ideal Structure of a House Church

Let me describe how things should ideally be within a house church. Believers gather together to break bread, remembering that Christ died for their sins, as recorded in Scripture. They edify and encourage one another, visit and converse, take turns reading Scripture, pray together, sing, and then share a meal, often referred to as the love feast.

Financial Contributions and Collective Good Works

Everyone who attends the house church contributes an offering, as the Lord had prospered them. Those on low incomes can give modestly, like the widow who could only afford to contribute two mites, while others who are wealthier can help cover any shortfall. Together, the collective funds gathered from everyone in the house church are used to perform acts of kindness and good works.

Biblical Examples of Collective Offerings

This practice is illustrated in the Bible, where Paul collected offerings during a famine in Jerusalem to help the church that was suffering from the crisis. This collection took place on the first day of the week when everyone would set aside an offering as God had prospered them. When they gathered together in a house, they would present their offerings, which were always used for good works, ensuring that no one faced lack and everyone had what they needed.

Community Support and Love in Early House Churches

In a functioning house church, individuals didn't have to worry about emergencies or crises. The house church community supported one another, ensuring that no one went hungry or faced difficulties alone. Jesus said, "You will know them by their love for one another," and that love was evident in the house churches that the apostles started.

Diversity and Equality in Early Church Gatherings

These gatherings were diverse, consisting of both poor and wealthy individuals, but it didn't matter who was who. Everyone gave according to their means, which meant no one lacked anything.

When there was an abundance, that surplus was used to help other house churches in need due to troubles like famine.

Contrasting Modern Institutional Church Practices

In contrast, modern practices in institutional churches often leave individuals to fend for themselves. Each person is responsible for facing their crises. If you are wealthy, the focus may shift to accumulating more possessions or saving for retirement while still managing your challenges alone.

Early Church Community and Support for the Needy

In the early church, however, everyone was part of a community—a family where no one lacked what they needed. Many early church members were slaves who had no income, and their masters often failed to provide for even their basic needs. Jesus taught that if you have two shirts, you should give one to someone who has none, illustrating the necessity of supporting one another. Wealthy Christians in the early church would help their fellow believers, including slave Christians, fulfill their needs through community offerings collected on the first day of the week in the house church.

Collective Contribution and Recognition in House Churches

The good deeds of the house church were attributed to all its members, which meant that everyone, regardless of their income, was seen as contributing to the work of good. The church functioned as a single community—a body of believers where everyone was recognized for their collective good works.

The Purpose of Weekly Offerings in Early Churches

The weekly offerings collected were primarily used to support widows who had lost their husbands and had no earthly support, as well as orphans—the fatherless children who lacked anyone to care for them. The primary purpose of the weekly offering in the house church was to take place on the first day of the week. It aimed to care for widows, orphans, and anyone within the church who had needs.

Paul's Example and Encouragement to Work and Provide

Paul set an example by working to earn his living and consistently encouraged the men in the house churches to follow his lead. He advised them to work and provide for themselves, urging even those who had previously been involved in theft to find employment so that they could contribute to others.

Contrasting Modern Church Spending Practices

In contrast, let's examine current practices in institutional churches. For instance, Calvary Baptist Church in Arcadia, FL, recently sold a large plot of land to the Wawa Gas Company, which constructed a gas station on Highway 70. The church used the money from this sale to construct a large parking lot and new buildings, which are currently under construction. This is where the weekly offerings are being directed—towards parking lots, buildings, and church programs.

Wealth, Offerings, and Neglect of the Needy

In another case, a Baptist family here owns the largest house in DeSoto County, along with a significant amount of land. Their wealth was given to them through offerings made to a local, independent Baptist Church. These offerings are directed towards paying off the church mortgage, meeting legally required insurance, funding various church programs, covering utility bills, and supporting the pastor and his family, allowing them to live in luxury. They purchased the land about three years ago and have since built a massive home.

The Reality of Homelessness and Neglect

Meanwhile, there are homeless people in Arcadia who are being neglected. They are living in dirty clothes and lack even necessities, such as water. One homeless man told me, "If you have water, you have everything. If you have no water, you have nothing." He truly understands the hardship of going without essential resources. Yet, the affluent Baptist family continues to live in complete comfort, largely supported by offerings collected at the church.

Tithing: Old Testament vs. New Testament

Many churches teach that one must tithe. But is tithing biblical? It depends on whether you reference the Old Testament or the New Testament. In the Old Testament, Abraham gave a tithe to Melchizedek after the War of the Kings as a form of tax. After the Mount Sinai Covenant was established, the twelve tribes of Israel were given land. At the same time, the Levites were set apart for service in the sanctuary and did not receive an inheritance of land. The other tribes were required to pay a tithe—10% of their harvest—to support the Levitical priests.

Tithing in the Modern Context

Since 70 AD, there has been no temple in Jerusalem, no Levitical priests, and no tribe of Levi to whom one can pay a tithe. The tithe served as a tax intended to fund the Levitical priests. The absence of Levitical priests indicates that no tax is owed to them. Furthermore, only Israelites were obligated to pay the temple tax.

Free Offerings vs. Tithing in Early Christianity

A minister is not a Levite priest—we are not one of the tribes of Israel. Therefore, we are not required to give a tithe of our income to them. This practice was part of the old covenant. In modern times, since the founding of the church, Christians have continued to gather in homes for worship. Instead of a tithe, they gave free offerings. These offerings were not used to buy land, build parking lots, pay for cathedral mortgages, or cover insurance costs. Instead, they were used to support widows, orphans, and slaves who had no income. The money helped with good works, providing food, clothing, and essentials for those in prison.

Support for Imprisoned Believers in Early Christianity

In the first century, if someone was imprisoned, the prison did not provide for their daily needs. If friends or family did not supply food, the prisoner would go hungry. The Roman government offered no food to those incarcerated. The Apostle Paul often found himself in prison, and of all the churches he founded, the only one that sent him an offering to help feed him was the Philippian church. The others refused to help him. In one of his letters, Paul mentioned needing a coat that he had left behind at one of the house churches, highlighting that he was cold in prison. Likewise, William Tyndale, in the 16th century, wrote from prison that he was in need of a coat and was constantly cold. The church in Corinth—a wealthy congregation—neglected to visit Paul or send money for food or even a coat. The Philippians, however, came to his aid by sending someone with money to help him.

The True Purpose of Offerings

This is what offerings were meant for: to do good deeds, not to build parking lots, buildings, or luxurious houses for ministers. If you are not part of a house church and are living in a low-income situation, you may feel limited in your ability to do good work. I can relate to this struggle. I want to contribute positively, but I have to find creative ways to do so because I lack a community of others to share in funding good deeds.

Modern Church Buildings and Neglect of the Poor

Here in Arcadia, countless church buildings sit mostly empty every Sunday. Some may gather a dozen people at most, and they do give offerings—perhaps they consider these to be tithes. However, that money is typically used to pay mortgage loans, cover insurance, and replace roofs, leaving the church largely inactive in its support of the poor in DeSoto County. Imagine if all of these church buildings were sold and the proceeds were used to help the poor in our community. There would be sufficient funds to provide housing for every homeless person in this area. Which do you think aligns more with Christ's teachings: giving to support a building or using offerings to help widows, orphans, and the homeless?

Complicity in False Doctrine and Church Buildings

If you are attending an institutional church and giving your offerings, believing they are tithes, but the minister is delivering flawed teachings, you become complicit in that false doctrine. If he is teaching another gospel or promoting another Jesus, and you support him financially, you share in his errors. Contributing money to support a church building—what some refer to as the House of God—is rooted in an Old Testament concept. The House of God was the temple in Jerusalem, and a tax was collected specifically for it. A church building today is not the House of God. You can gather with others in your home. There is no need for a large building, a bank loan, special insurance, or parking lots.

Financial Resources and Supporting Ministry

It's important to evaluate how we allocate our financial resources within the church. While we shouldn't feel pressured to give excessive amounts of money to a pastor so he can purchase a large piece of land and build an extravagant house for his family, we also need to recognize the significance of supporting the ministry. After all, a laborer is worthy of his hire.

The Proper Use of Church Funds

However, the funds contributed shouldn't primarily enrich a 'pastor.' Instead, they should facilitate the spread of the gospel through the work of evangelists. Those who traveled received financial support, while elders who were stationary in the same city did not receive large sums of money. It's essential to note that the terms 'elder,' 'bishop,' and 'pastor' refer to the same office.

The elder, bishop, or pastor was required to work and make an income just like any other church member. The donations were not meant to provide the pastor with a salary or help with his home loan. It was anticipated that the pastor would be employed and support himself, just as all other members did.

Contributions were intended to assist traveling evangelists or those who had been imprisoned. However, anyone residing in a particular town and attending a single church was expected to be employed and provide for themselves. The donations were intended for widows and orphaned children, not for men who were capable of working and supporting themselves, like a pastor.

The Original Purpose of Offerings

In certain denominations, such as Eastern Orthodoxy and Roman Catholicism, bishops often reside in mansions or palaces. However, that is not the purpose for which offerings were intended. Offerings were intended to support essential needs—helping widows, orphans, and those lacking necessities such as clothing and food. Jesus specifically taught us to visit the sick and those in prison and to provide for them.

Collective Fruit Bearing Through Good Works

The purpose of the offerings was to do good works. In early house churches, regardless of a person's financial status—whether they were slaves or wealthy contributors—everyone was considered to be bearing fruit in God's eyes. Paul wrote to one house church, encouraging them to assist him during his imprisonment, stating that this would allow them to bear fruit.

Communal Support and Self-Sufficiency

When offerings are utilized to support people in need—such as widows, orphans, and people experiencing homelessness—that is truly bearing fruit. This was a communal effort, taking place on the first day of the week when the church would gather in a home to collect offerings. These offerings were intended to ensure that no one went without, especially in times of emergency. The church was self-sufficient, providing for its members without relying on the Roman government for support. There was no social safety net. If the church did not support widows, they would go hungry.

Modern Churches and Neglect of Community Needs

In contrast, many modern churches often collect tithes and offerings that primarily serve to maintain buildings, pay off mortgages, or fund church programs. Meanwhile, the poor and needy in the community are overlooked. The church building may be thriving, but the homeless are still going hungry and lack basic resources like water and shelter. It's a troubling reality that while we dress in our best clothes and attend beautiful church buildings, we might be neglecting those in real need, much like the church in Corinth ignored Paul while he was imprisoned.

Independent Churches and Potential for Greed

Many evangelical churches are independent and do not report to a larger governing body. This autonomy means that all incoming contributions remain within that local church. If a minister operates in an independent church with a modest congregation, they may benefit significantly from the tithes collected.

Signs of False Prophets and Proper Use of Church Funds

One sign of a false prophet is the motivation of greed—preaching for selfish financial gain. Suppose an institutional church does not share its resources beyond its walls and is solely focused on maintaining its physical structure, paying for insurance, and covering the salaries of its pastors. In that case, it can lead to a pastor and their family living comfortably, potentially even owning the largest house in the county. The Port Charlotte Independent Baptist church has only a couple hundred families attending, and their collective tithe has helped its minister essentially build a mansion for his family.

Advocating for House Churches and Collective Good Works

I suggest that we meet in houses and collect offerings, using those offerings to perform good works. The good deeds carried out by the house church should be ascribed to everyone in the group, whether they contributed just two mites, like the widow at the temple, or thousands of dollars. In heaven's eyes, everyone is considered to be producing good fruit by doing good, loving one another, visiting the sick, visiting those in prison, and caring for one another.

The Benefits of House Church Community

Imagine having a house church where you didn't need a retirement fund. When the time came, and you were no longer able to work, your house church would ensure all your needs were met. Picture having 30 or 35 people gathering in a home each week. For years, you supported the poor within your house church, and then, when you grew older and could no longer work, your house church would be there for you, taking care of your needs.

Living Without Worry in a House Church

What if you could live out the teachings of Jesus Christ without worrying about tomorrow? What if you didn't need to store up treasures on Earth for retirement? Instead of building bigger barns to hoard wealth for retirement, you could truly follow Christ's teachings, trusting that you wouldn't need to accumulate material wealth.

The House Church as the Ideal Model

I propose that the only way to fulfill Christ's commandments regarding money is through a house church. In an institutional church, it is every man for himself. The poor and the wealthy are left to fend for themselves; they are told they need bigger barns and to invest in the stock market for retirement.

Practical Application of House Church Principles

Let me explain how this works:

First, we follow Christ's commandment to sell all that we have and give it to the poor. Yes, this commandment is to be taken seriously, just as the early church did. Next, Paul taught that every man in the house church should have a job and take care of his household, as well as his widows. He stated that anyone who does not work should not eat. If a member of the house church refuses to work, the church should let him go hungry to encourage him to find a job.

Roles and Responsibilities in the House Church

Thus, every man is expected to have a job to support his family, including extended family members such as widows. Once he is supported, he should give offerings to the church in accordance with how God has prospered him. Some may prosper and be able to give more, while others, such as slaves with no income, may not be able to contribute financially. However, the house church would still meet the needs of those individuals so they would not go hungry; they might be working, but they weren't getting paid for their labor.

Common Sense and Community Living in Early Churches

The early church employed common sense—every person was to work, take care of their family, and live in their own home. They met from house to house, indicating that even those who had sold their houses and lands still had a place to live. They were not practicing communal living; everyone owned their own houses and had their jobs. When they gathered in a house, they were the church. The term "church" refers to the group of people who assemble, not the building itself.

The Purpose of Abundance in House Church Gatherings

As God prospered them, the abundance collected each week during the house church meetings was used for good works, with a priority on supporting widows and orphans.

Contrast modern giving practices: instead of using offerings exclusively for people with low incomes to do good works, the collected money is deposited into the minister's bank account, which in some cases may already contain millions of dollars.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Predestination Calmly Considered, by John Wesley, 1755

I. Our Blessed Lord

Our blessed Lord does indisputably command and invite "all men everywhere to repent" [Acts 17:30]. He calleth all. He sends his ambassadors, in his name, "to preach the gospel to every creature" [Mark 16:15]. He "preached deliverance to the captives" [Luke 4:18], without any hint of restriction or limitation.

But now, in what manner do you represent him while he is employed in this work? You suppose him to be standing at the prison doors, having the keys thereof in his hands, and to be continually inviting the prisoners to come forth, commanding them to accept that invitation, urging every motive that can induce them to comply with that command—adding the most precious promises if they obey, and the most dreadful threat, if they obey not.

And all this time, you suppose him to be unalterably determined in himself never to open the doors for them, even while he is crying, "Come ye, come ye, from that evil place. For why will ye die, O house of Israel" [Ezekiel 18:31]? "Why?" (might one of them reply),

Because we cannot help it, we cannot help ourselves, and thou wilt not help us. It is not in our power to break the gates of brass [Psalm 107:16], and it is not their pleasure to open them. Why will we die? We must die because it is not their will to save us. Alas, my brethren, what kind of sincerity is this which you ascribe to God our Saviour?

II. The Sincerity of God

So ill do election and reprobation agree with the truth and sincerity of God? But do they not agree least of all with the scriptural account of his love and goodness: that attribute which God peculiarly claims wherein he glories above all the rest? It is not written, "God is justice" or "God is truth" (although he is just and true in all his ways).

But it is written, "God is love" [1 John 4:8] (love in the abstract, without bounds), and "there is no end of his goodness" [Psalm 52:1]. His love extends even to those who neither love nor fear him. He is good, even to the evil and the unthankful, yea, without any exception or limitation, to all the children of men. For "the Lord is loving" (or good) "unto every man, and his mercy is over all his works" [Psalm 145:9].

But how is God good or loving to a "reprobate" or one that is not "elected"? You may choose either term, for if none but the unconditionally elect are saved, it comes precisely to the same thing. You cannot say he is an object of the love or goodness of God, with regard to his external state, which he created (says Mr. Calvin plainly and fairly), "to live a reproach and die everlastingly."²⁷

Surely, no one can dream that God's goodness is at all concerned with this man's eternal state. "However, God is good to him in this world." What? When, by reason of God's unchangeable decree, it had been good for this man never to have been born when his very birth was a curse, not a blessing?

"Well, but he now enjoys many of God's gifts, both gifts of nature and providence. He has food, clothing, and comforts of various kinds. And are not all these great blessings?"

No, not to him. At the price he is to pay for them, every one of these is also a curse. Every one of these comforts is, by an eternal decree, to cost him a thousand pangs in hell. For every moment's pleasure that he now enjoys, he is to suffer the torment of more than a thousand years, for the smoke of that pit which is preparing for him has ascended forever and ever.

God knew this would be the fruit of whatever he should enjoy before the vapor of life fled away. He designed it well. It was his very purpose to give him those enjoyments. So that, by all these (according to your account), he is, in truth and reality, only fattening the ox for the slaughter.

"Nay, but God gives him grace, too." Yes, but what kind of grace? "Saving grace," you own; he has none, none of a saving nature. And the "common grace" he has was not given to save his soul or do him any good at all, but only to restrain him from hurting the elect.

So far from doing him good, this grace also necessarily increases his damnation. "And God knows this," you say, "and designed it should; it was one great end for which he gave it!" Then, I desire to know how God is good or loving to this man, either with regard to time or eternity.

III. His Justice

We come next to his justice. Now, if man is capable of choosing good or evil, then is he a proper object of the justice of God, acquitting or condemning, rewarding or punishing? But otherwise, he is not. A mere machine is not capable of being either acquitted or condemned. Justice cannot punish a stone for falling to the ground, nor (on your scheme) a man for falling into sin. For he can no more help it than the stone if he is (in your sense) "foreordained to this condemnation." Why does this man sin? "He cannot cease from sin." Why can't he cease from sin? "Because he has no saving grace." Why has he no saving grace? "Because God, of his good pleasure, hath eternally decreed not to give it him." Is he then under an unavoidable necessity of sinning? "Yes, as much as a stone is falling. He never had any more power to cease from evil than a stone has to hang in the air." And shall this man, for not doing what he never could do, and for doing what he never could avoid, be sentenced to depart into everlasting fire, prepared for the devil and his angels [Matthew 25:41]? "Yes, because it is the sovereign will of God." Then you have either found a new God or made one! This is not the God of the Christians. Our God is just all his ways; he repeats not where he hath not strewed. He is required only according to what he has been given, and where he has been given little, little is required. The glory of his justice is this: to "reward every man according to his works" [2 Timothy 4:14]. Hereby is that glorious attribute shown, evidently set forth before men

and angels, in that it is accepted of every man according to that he hath, and not according to that he hath not. This is just a decree that cannot be passed, either in time or in eternity.

Thus, one scheme gives the justice of God its full scope and leaves room for it to be largely displayed in all its branches, whereas the other makes it a mere shadow; yea, brings it absolutely to nothing.

27 CORPUS REFORMATORY, XXX: IOANNIS CALVINI OPERA QUAE SUPERSUNT OMNIA, II, 722: INSTITUTIO CHRISTIANAE RELIGIONIS, Bk. III, CHAP. XXIV, PAR. 12. CALVIN'S FULL SENTENCE IS ACTUALLY A RHETORICAL QUESTION: "WHAT OF THOSE, THEN, WHOM HE CREATED FOR DISHONOR IN LIFE AND DESTRUCTION IN DEATH, TO BECOME THE INSTRUMENTS OF HIS WRATH AND EXAMPLES OF HIS SEVERITY?" CALVIN, INSTITUTES OF THE CHRISTIAN RELIGION (LCC), XXI, 978.

Ten Horns of Calvinism, by Thomas Taylor, 1779

FIFTH EDITION, CORRECTED BY DAVID MICHAEL CURTIS. 2024

A SOLEMN CAUTION
AGAINST THE TEN
HORNS OF CALVINISM



ON THE TEN BLASPHEMOUS
ABSURDITIES

THOMAS TAYLOR

ASOLEMN CAUTION
AGAINST THE
TEN HORNS OF CALVINISM.

BY THOMAS TAYLOR, 1779

FIFTH EDITION, GRAMMAR UPDATED BY DAVID MICHAEL CURTIS, 2024

And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads
and TEN HORNS. Revelation 13:1.

LEEDS:

PRINTED BY JAMES NICHOLS, 36, BRIGGATE, AND SOLD BY OTHER BOOKSELLERS.

1819.

TO THE REVEREND JOHN WESLEY.

Reverend Sir,

The author of the following criticisms hopes your candor will pardon his addressing you in this public manner. Who he is, or what he is, signifies very little; only he begs leave to intimate that he hopes he is a follower of that Saviour who “gave himself a ransom for all.” He was convinced when young in years, in a great measure, by reading “Alleine’s Alarm,” and the Calvinists being the only professing people near him, he soon got acquainted with them and was, for some time, in their connection. Being young in years, experience, and knowledge, he saw with their eyes and heard with their ears, yet not without many scruples concerning the truth of several of their tenets. Sometimes, he proposed his doubts, yet seldom had much satisfaction, but rather was a little brow-beaten for being muddy-headed. He often paused, and pondered, and read, and rubbed his head, and wondered what he ailed. Cole, on “God’s Sovereignty,” was put into his hands to clear his dull head and make him quite orthodox, but still, he could not see how God could be just in condemning men for exactly doing what he had decreed them to do. After many conflicts, your little piece, entitled “Predestination Calmly Considered,” fell into his hands; he read it over with that attention that both the doctrine and performance deserve and never had a doubt, from that day to this, that God loves every man. You will, dear sir, excuse the liberty that he has taken to recommend that little useful piece, as well as some others, which are published in your catalog. But, perhaps, you will say, “Who hath required this performance at your hands? Are there not already better books written on the subject than yours?” He answers, yes, some books are much better written: They are really written too well for the generality of readers. He wanted to adapt something to the genius and pockets of the people. The generality of such as profess religion are poor and have little time, little capacity, and little money. If they read and understand this, perhaps they may be capable of relishing something better.

However, the writer throws it in his mind and hopes it will be acceptable. In the meantime, may you, who have much to cast into the divine treasury, go on and abound until you finish your course with joy. I am, Reverend Sir, your obedient and humble servant,

THE AUTHOR.

December 5th, 1779.

A SOLEMN CAUTION

WHEN the forerunner of our blessed Lord came preaching his dispensation among men, it is said, “the same came for a witness, to bear witness of the light, THAT ALL MEN through him might believe. He was not the light but was sent to bear witness to the light. That was the true light which LIGHTETH EVERY MAN which cometh into the world.” It is further added, “This is the condemnation, that light has come into the world, but men love darkness rather than light.”

One would think such express testimonies were sufficient to convince any man who attentively considers what is here spoken, and who spake these words, “that Christ tasted death for every man;” and that he “would have all men to be saved, and come to the knowledge of the truth.” Yet it is well known that men have found the art of torturing these and many other scriptures to death so as to leave neither life nor meaning in them. For many years I did not see the bad tendency that unconditional predestination has, for though I was convinced that it was not a scriptural doctrine, yet knowing some who held it to be gracious souls, I was ready to conclude that all or the greater part were thus happily inconsistent, and so, contrary to the genius and tendency of their doctrine, were perfecting holiness in the fear of the Lord. But later years have convinced me to the contrary. Though many are either afraid or ashamed to hold it forth to its full extent and have kept its chief features out of sight, it is still like that second beast that is mentioned in the Revelation—its horns are like a lamb, but attend closely to it, and it speaks like the true dragon, and with its ten horns is pushing at the saints of the Most High; and, I fear, has cast down many, and is still pushing every way to the great danger of many more. Many who were going on their way, rejoicing in a crucified Saviour, denying themselves, and taking up their cross—no sooner has this beast obstructed their way, but they have unwarily been seduced from the path of life. Having now their eyes opened, they become wise in their conceits. They are no longer the same simple, patient followers of the Lamb but soon become positive, self-conceited, and gradually fall back into the world again.

Many excellent checks have indeed been given to this growing plague, several of which are mentioned in the subsequent part of this little performance. Yet, they are really too well written and too large for the generality of readers. Such arguments as Mr. Toplady and Mr. Hill have made use of, that is, being pretty liberal in calling foul names, are far more taking than rational scriptural reasoning. I could not prevail upon myself to stoop so low; truth does not require it. Yet a few plain strictures, just giving a concise view of some of the principal features of this beast, is what is pretended to be here. I think I shall avoid all railing accusations, all personal abuse, there being something so low and mean in scurrility that it can never help the cause of pure and undefiled religion. I hope to make the following positions concerning absolute predestination appear.

The sum of Calvinism is contained in that article in “The Assembly’s Catechism,” viz., “that God, from all eternity, hath ordained whatsoever comes to pass in time.” From hence, naturally follow the ensuing ten blasphemous absurdities: —

I.

If it is so, God has from all eternity ordained that whatever comes to pass in time. Nothing can certainly come to pass but what he hath ordained or appointed. —But we are sensible. The most shocking things have come to pass; such is the rebellion and fall of the angels, who kept not their stations but became the enemies of God and man and sought to do all the mischief they could in the world. But if God has, by an express decree, ordained whatsoever shall come to pass, he has ordained that these angels should sin, and fall, and become devils; they could not help it; and all the mischief they do in the world is but fulfilling the divine decree. Likewise, it was ordained that they should seduce a man and that he should fall and propagate a race of sinful creatures like himself, and that all the shocking consequences should follow; that Cain should murder his brother; that the old world should be immersed in sin and sensuality, and then be drowned; and, though Noah was a preacher of righteousness a hundred and twenty years, that none should believe and be saved; likewise, the arriving of the Sodomites to such an enormous pitch of wickedness was ordained; and that they should burn in lust, working that which was unseemly, and perish by fire; also that the Israelites should murmur, tempt God, commit fornication in the wilderness, and their carcasses should then fall; in like manner, after they were settled in the promised land, that they should fall in with the various abominations, such as burning their children to Moloch, use enchantments, witchcrafts, and every other abomination which we find them charged with. Then was not the cruelty exercised by Pagans, Papists, or Mohammedans all ordained? —also all the massacres, treacheries, plundering, burning of towns and cities, dashing poor infants to pieces, or starving them to death, ripping up their mothers, together with all the rapes, murders, and sacrileges which have ever come or shall come to pass? I say, this doctrine charges the blessed, the merciful God with it all by ordaining from all eternity whatsoever shall come to pass in time. Here is no overstraining, no forcing things; it is the unavoidable consequence, as much as a man charging, pointing, and firing a cannon at any one or number of men is the cause of their death. The powder, cannon, and ball only do what the men appoint them to do. Reader, is not this shocking? Does not thy blood chill at reading all this blasphemy? I am sure mine does at writing. I know great care is taken to hide their monstrous visage, but as it is there, I am determined to drag it out to light.

II.

This doctrine makes the day of judgment past —a heresy that very early found its way into the church of God and thereby overthrew the faith of some. If God from all eternity ordained whatsoever shall come to pass in time, then he ordained who should and who should not be damned.

Now, suppose there is anything on the day of judgment analogous to what is transacted in courts of justice here. In that case, causes are to be tried by the law or word, and those who have voluntarily committed crimes are to be punished accordingly. Every cause is to have a fair hearing, Revelation 20:12. But, according to the scheme of absolute predestination, all is settled and fixed already. There is no judging of every man “according to his works,” but according to what is before

ordained concerning him. So, the clay of judgment is a solemn farce, or rather. We may call it the day of execution, seeing it is only to execute what was determined long ago. What a ridiculous idea this gives us of the proceedings of that great and awful day! Should the king summon a number of cannons to take their trial in Westminster Hall for blowing down some city, which cannon had been fired by his secret orders, would not everyone who knew the affair both despise and, in their judgment, condemn such foolery? But how does judging men for doing that which He has before determined they should do reflect upon the wisdom and goodness of the Almighty? It is said of Nero that he secretly ordered Rome to be set on fire and then laid the blame upon the Christians and ordered them to be persecuted for the same. But is it not horrid beyond conception to represent the God of wisdom, mercy, and goodness, even worse and more ridiculous than Nero? Such is the consequence of absolute predestination.

///.

It contradicts the plain word of God. — To quote all the texts of Scripture that it contradicts would quite swell this little performance, which is too large. A few, however, shall be selected. “The Lord is good to all, and his tender mercies are over all his works,” Psalm 145:9. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways: For why will ye die, O house of Israel?” Ezekiel 33:11.

These two testimonies from the Old Testament cut off all absolute predestination at a stroke. If God is good to all, or if he is loving to every man, how can this consist with his

*“Consigning their unborn souls to hell,
Or damning them from their mother’s womb?”*

If his tender mercies are over all his works, how can this consist with foreordaining that the greatest part of mankind should sin and be damned forever? Now, what loving tender heart can take any satisfaction in any such broad blasphemies?

Again: if God takes no pleasure in the death of a sinner, certainly he affords him proper means of living; but that he takes no pleasure in the death of such, we have not only his word, but his oath for it; and, as he could swear by no greater, he has sworn by himself. “As I live, saith the Lord God, I have no pleasure in the death of the wicked,” &c. Now, must he not have a large stock of impudence who can give the God of truth here the lie? What kind of brass must his brow be cased with? For me to see a poor creature hanging over a dreadful fiery furnace, and have it in my power to help him with a word, and will not help him, nay, order him secretly to be pushed in, and yet stand and in the most solemn manner cry, “As I live, I have no pleasure in your death;” yea, passionately cry out, “Why will ye die? Turn ye, turn ye;”—now I say, where would be my sincerity all the time? When I have pushed the contenders for reprobation in this manner, the cry has been, “O, that is your carnal, human reason!” Indeed, I think the other is devilish, inhuman reason.

I shall now select a few witnesses from the New Testament. Hear the lip of truth expostulating with the unhappy Jerusalem, a little before it suffered: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!" Luke 13:34. "Of a truth I perceive, that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him," Acts 10:34-35. "For God hath concluded them all in unbelief that he might have mercy upon all," Romans 11:32. "Who will have all men to be saved, and come unto the knowledge of the truth," 1 Timothy 2:4. "Who gave himself a ransom for all, to be testified in due time," 1 Timothy 2:6. "For the grace of God, that bringeth salvation, hath appeared to all men," Titus 2:11. "He, by the grace of God, should taste death for every man," Hebrews 2:9.

I shall multiply no more quotations; these are sufficient. Only I would ask, Is there any meaning in language? Or are words intended to convey any fixed and determined meaning? If that is the case, then absolute predestination manifestly contradicts the plain testimony of Scripture and, therefore, must spring from the father of lies and, as such, is to be abhorred.

IV.

It tends to render all means useless. —I know it is asserted that He who has ordained the end has appointed the means thereunto: And this observation understood rightly, is a great truth. But has God so ordained that there is no liberty left for free agency? Has he appointed that one must be a preacher and another a curser and swearer? That one must give his goods to feed the poor, and another must steal and plunder, and so live upon spoil and rapine. Or has the Lord given the power to every man either to choose or refuse? This is what the Bible maintains, or otherwise, the many appeals, reproofs, expostulations, and threats are in vain. Now we are encouraged to pray: "To pray! for what?" Such things as we are sensible, we stand in need of. Yea, and it is said, "Ye have not:" "And why had they not? Was it because God had decreed to give them nothing?" No such thing; they have not because they did not ask. If God had decreed to give them nothing, then they would not have been to blame, but they are charged with neglect in not asking, and that is assigned as the reason for their not receiving. This is perfectly consistent with what our Lord has said, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened." Well, but all this asking, knocking, seeking, is all lost labor if there be any such decree as is mentioned above. Can all this praying, asking, and seeking to alter what is irreversibly decreed to be done? Indeed, this borders upon deism, for the deists argue, "Do you think that praying will make God change his mind?" Now, if we believe the Bible, we must ask God to give us the blessings we stand in need of and cannot warrantably expect to receive without asking. The same holds with regard to family prayer. I ask for eternal life for my wife, children, and friends. How vain is all my labor! For if God has decreed to give them eternal life, they shall have it in the way, time, place, and manner it is decreed for them, whether I pray or not. And if God has not decreed to give it unto them, all my praying can never change the decree.

I find a love for poor, perishing sinners in some town or village, and I go to persuade them to be reconciled to God. Many of them use me ill, not only with reviling language, but even with sticks, or

stones, or clods, or rotten eggs. Why, what a fool was I to expose myself on any such account! If they are decreed to be saved, they shall be saved; or lost, they shall be lost: So that my suffering and preaching are entirely in vain.—See that pert young man, he has just left his loom or his plow, and he is going to hammer at a bit of Latin; by and by, he becomes a mighty smatterer: With his little sense, little grace, and next to no learning, he harangues famously about a decree and a covenant, and puffs and parades, and shouts out amen, “O the sweetness of God’s electing love!” Having by this time acquired a pretty good stock of assurance, he looks out for a shop, that is, in the quaint phrase, “he waits for a call;” by and by the desired object appears, the bargain is struck, and the stipend is settled, and now we have our part youngster a Reverend Sir!—“Well, but what is he to do?” Why should we think, call sinners to repentance, comfort mourners, establish believers, and help their faith? But alas! This is all in vain. This Reverend Sir might as well have stayed at his loom or plow as take the poor people’s money for watching over their souls when all from first to last was settled by an unalterable decree.

Such is the consistency of predestinarian teachers. Poor simple souls, who are thus led, do not you see that if such a decree is gone forth, you are supporting an idle man in vain?¹—What end is preaching to answer? Let him lecture with ever such state and assurance if the time, the place, the manner be all fixed: I say he is an ignorant, lazy drone who is picking his poor people’s pockets, but perhaps it was decreed that it should be so.

V.

It makes promises and threats useless. —I apprehend promises are intended to encourage the fainthearted, and such as are ready to be discouraged in their way; and the Lord who has made them, no doubt, designs to fulfill the same. They are not mere baubles but the firm and never-failing words of God. Yet they are conditional. I know no promise made to us, in the way of experience, but there is a condition either expressed or implied. The only promises that can be said to be unconditional are such as respect for Christ’s coming into the world, the pouring out of the Spirit, or the preaching of the Gospel. However, respect, the forgiveness of sins, consolation, sanctification, or glorification are all conditional and, as such, are intended to encourage all who are traveling to Mount Zion.

So, with regard to the threats, they are intended to warn the unruly and put a check upon the disobedient so that no sinner may rush upon his damnation without being duly apprised of the same. “And why is he apprised? Barely to torment him before the time?” No, certainly, but, like the citizen’s hearing the sound of the trumpet, he may take the warning and escape the danger. But if there is an irrevocable decree, if all things are so ordered and fixed from eternity, then are the threatening’s mere scarecrows; they can answer no valuable end at all and might as well be given to stocks and stones as to human beings if they have no power to take the awful warning. And does not this make the word of God of no effect? Certainly, if promises have no power to allure and encourage, that is, if the human race is not to be moved by them, and if their power of obeying is wholly taken from them, it is in vain for God to call out, “How long, ye simple ones, will you love simplicity? Turn ye at my reproof. Unto you, O men, I call! and my voice is unto the sons of men.” It

is in vain for him to say, “Come, let us reason together; though your sins be like scarlet, they shall be white as wool: And though they be red like crimson, they shall be as snow. Come, let us reason together!” “Reason! with what?” Brutes, nay stocks and stones! How absurd! Would a wise man make such a proposal? How does this inconsistent scheme reflect upon the infinitely wise and gracious God? Shall vain man throw such an odium upon his Maker? God forbid! But such an odium does this decree throw upon unerring wisdom, and all the quibbles in the world cannot clear it of the same. Again, let God speak like thunder, “The wicked shall be turned into hell, and all the people that forget God!” yet if the sinner is incapable of taking the warning, what empty bombast does it make of the awful threatening? But let God be true, and every man a liar who can cast such vile reflections upon his righteous proceedings.

VI.

It is contrary to every attribute of the Deity. —Now his justice is the severest attribute of the blessed God; that is manifest when its sword awoke against the Man who was his fellow when the great Mediator bled for human crimes. Yet even this attribute must be consistent with mercy and goodness; nay, the very term itself implies there is no wrong in it. But how can we clear the justice of God if he has ordained that man shall sin, nay, is made for that very end, and then be damned for it? There is nothing equal to this in the whole compass of history. That which bears the nearest resemblance is the well-known instance of Tiberius; when determined to destroy a noble family root and branch, finding a young virgin who could not, by the Roman laws, be put to death, he ordered the hangman to ravish the poor innocent, young and helpless creature, and then to strangle her. Such a horrid picture these low advocates draw of the justice of the Supreme Being! —And what shall we say of his love? Nay, hear what David said of it, namely, that “He is good to all, and his tender mercies are over all his works.” Hear what the lip of truth himself hath said, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “God so loved the world;” “that is,” say they, the “elect world.” And what proof do they bring for such an interpretation? None; nay, that is a circumstance which is often forgotten. But we need to go no farther than the text itself to confute that rugged interpretation; only let the grammatical sense of the words be attended unto, — “God so loved the *elect* world, that whosoever of the *elect* world believeth in him should not perish, but have eternal life.” Then what becomes of the elect world that does not believe in him? According to this scheme, some of the elect world will not believe in him and will perish. See what consequences follow such absurdities! St. John says, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” But the poor reprobates may argue, “Behold what manner of hate and destruction the Father hath bestowed upon us, that we should thus by his decree be called reprobates, children of darkness, enemies to God, strangers to the commonwealth of Israel, and enemies to the cross of Christ.”

And what can we say, upon such principles, for the pity of Him whose bowels melt with tenderness? Who are the objects of his pity? Are poor, miserable objects plunged into a hopeless, helpless situation through the fall and become offenders through the original transgression? The doctrine under consideration is so far from representing any pity to such unavoidable objects that

it really represents God, of his sovereign good-will and pleasure, bringing them into that deplorable situation and then leaving them to perish without remedy and taking a horrid pleasure in their everlasting destruction. O thou pitiful anti-compassionate Lord God, what a picture of vindictive cruelty this sad doctrine exhibits of thy tenderness and pity to poor sinners!

And what plea is there for the goodness of God upon the same gloomy doctrine? I can see none. Now, goodness does not seem to be so much any one attribute as a blessed assemblage of them all put together. It seems a collection of all the glorious and blessed qualities in the adorable Deity, shining out in countless rays on every side, an image of which is the sun that shines on the evil and good and the innumerable drops of rain that fall on the just and the unjust.

Some have asked me, “Do you not think that God might have justly passed you by and left you without his grace or help at all?” I answered no; I think he could not have done any such thing. That I was shapen in iniquity, and in sin conceived, I allow; its woeful effects I feel to this day. But then, that was not my fault. I could not help it, and I am certain that God never demands the taking up of that which he never laid down or reaping where he has not sown. That I have, times without number, rejected that grace which brings salvation to all, and abused it again and again, I do with shame and confusion acknowledge; and that he might have taken away the abused talents, and, from my so frequently turning a deaf ear to his loving voice, have sworn I should not enter into his rest, is a truth which I feelingly confess. But that he could or would leave me a slave to everlasting misery on account of my original depravity, I utterly deny.

Where shall we find the mercy of God, according to this merciless doctrine? It is said that “mercy is his darling attribute, and that judgment is his strange work.” But according to this scheme, we must reverse this sentence and say that “judgment, or rather everlasting destruction, is his darling attribute; and that mercy is his strange work.” It is said that “his tender mercies are over all his works.” This must mean over, such as having sinned; for, such as having not sinned, do not stand in need of mercy. But this narrow-limited doctrine does not extend his mercy to a tenth part of his works. If I see a multitude of poor wretches hanging over a dreadful fiery furnace and can extend my help to them all as easily as to one but will not, this speaks but little for my mercy, and as little does this doctrine speak for the unbounded mercy of God. We urgently need a more merciful view of God, one that extends his grace to all, and we need it now more than ever.

VII.

It contradicts common sense. —There is something of a light in the breast of everyone, which the Author of our being has planted and which we call “the understanding.” By this, we are enabled to see things in everyday life that are consistent or inconsistent; so even in religious matters, there may be asserted some things so shockingly inconsistent as may affront even what we call common sense and perhaps may be a stumbling block in the way of many. Should the legislative power of England give out laws or acts of parliament to be obeyed, and rewards promised to the obedient, and punishments denounced to the disobedient; but at the same time, by some secret springs of management, should so order it, that a certain number should be constrained to obey, in some particular time, called a day of power. The remaining part should be under an unavoidable

necessity of disobeying, either by being constrained to disobedience or for want of that ability to obey, which the government could only give. Still, it had denied them: now must it not shock all common sense, and all degrees of truth and justice, to find these poor impotent wretches brought to the stake to be burnt alive because they could not do impossibilities? And does not everyone see the case as parallel when the great Judge shalt pass the sentence of condemnation at the last day, “Go, ye cursed, into everlasting fire?” — “Why, what for? Because I have decreed it shall be so?” No: “I was hungry, but ye gave me no meat; I was thirsty, but ye gave me no drink.” We do not find them objecting to any such decree being made against them; if there had, how could they have been furnished with a better plea? They might have said, “Lord, thou knowest we could not reverse thy decree nor avoid our impending doom. Didst thou not ordain that we should do as we have done, seeing thou hast foreordained from eternity whatsoever should come to pass in time? So that we have just fulfilled thy counsel and done all thy pleasure.” Here, it seems plain that such a scheme must fill the prisoner’s mouth with undeniable arguments while the judge stops his mouth. How horrid the bare thought appeared, in so much as it shocks me to make the supposition! And yet it is no more than what this uncouth system inevitably holds forth; it is the plain undeniable consequence. Let them shift it off that can, and if they cannot, let them renounce so unscriptural, so absurd a scheme, which fathers such broad blasphemies upon the Father of mercies and the God of truth. The absurdity of this doctrine should leave us all in disbelief, for it is truly beyond reason.

VIII.

It tends to be licentious. —It is well known that the human heart is deceitful above all things and desperately wicked; that it is prone to every vice and is glad to catch at anything to keep itself in countenance. But can anything be better calculated to cause a poor fallen creature to sing to his lusts and sound a requiem to his sensual soul than a doctrine which informs him that “all things are ordained from eternity,” and he must sit still, and, if he is a chosen vessel, he will some time or another be called upon; and, if otherwise, all his striving or seeking will avail nothing at all. Besides, if he feels propensities to any sensual appetites, like a true freethinker, he may say, “What are these passions or appetites for, but that I may gratify them? Or why should I endeavor to deny myself, seeing I cannot alter what God has decreed? I may eat, drink, dance, sing, swear, and live in uncleanness, just as my inclinations lead me. To stem the torrent is in vain, seeing it is fixed, unalterably fixed, nor is it in my power to reverse the same.” Nor do there want instances in history of such as have died under the grossest delusions, affirming that if they were deceived, it was God who had deceived them. All the calls to repentance, all the invitations to Christ, all the exhortations to holiness, self-denial, and mortification plainly imply a capacity to prevent them in the parties addressed, or their labor is absurd. Still, absolute predestination supposes no such thing, any more than if the stones in the street were encouraged to arise and run or the signposts were urged to take up arms and defend the city.

IX.

It makes the God of all grace and goodness worse than the devil. —One of the names given to Satan is APOLLYON, that is, “a destroyer,” but then he is not destroying his own work; he is seeking to destroy the works of God, whose daring enemy he is, and thereby acts consistently with himself. But this gloomy scheme represents God bringing innumerable beings into existence, not barely to destroy them but to torment them forever. Can anything be greater than blasphemy? But be it what it will, it is the natural consequence of all things being ordained from eternity, which are to come to pass in time. What a dismal picture of the blessed God! When I have read of some of the Popish massacres, I have been much shocked, and my very blood has run chill; much more so when I have read of some religious rites of the heathens, such as their offering the captives, who were taken in war, sacrifices to their devil-gods, nay, even their children that have been offered up in flames; I have found it raises unspeakable indignation against both them and their religion. And what idea must a person have of that God who has made on purpose millions of rationales to fulfill his decree here, censuring and frowning forever over them while they are tormented with endless flames for just doing what he has ordained them to do? Lord, how is thy name blasphemed by doctrines so contrary to thy goodness, pity, and love?

X.

Lastly, if the unconditional decree were a true doctrine, then there is no such thing as sin in the world. —Everything is just going on as he would have it to be. All are acting in the appointed department of life. Therefore, go on, ye jolly drunkards and jovial song-singers; proceed, ye numerous tribes of profane swearers and sabbath-breakers; a curse on, ye horrid blasphemers and swarms of liars; ye murderers, plunderers, unclean profligates, —ye are all doing the will of God, answering the great ends for which you were made. What avails all the noise the preacher makes about the wicked being turned into hell and all the nations that forget God? Let him cry out till his face is black, “Turn ye, turn ye, from your evil ways.” If ye be ordained to turn, ye shall turn; if not, all his zeal will avail no more than a tinkling cymbal. Therefore, he that is praying, and he that is preaching; he that is speaking the truth, and he that is lying; he that is laboring honestly, and he that is stealing; he that is chaste, and he that is impure; he that is over-reaching, and he that deals honestly; he that sings the songs of Zion, and he that sings the songs of Satan; in a word, he that is converted, and he that is unconverted; he that is a believer, and he that is an unbeliever; are all doing the will of God, which none can add to, and none can take from, but all things are just in the state and condition which God has appointed. All are just doing what his will is, and then there is no such thing as sin in the world.

I should now have finished this small affair; only two or three objections, which have sometimes been made against Universal Redemption, may justly and with very great propriety be retorted upon the objectors.

First. “To assert that Christ died for every man, or what is the very same thing, that all men may be saved if they will, is mere heathenism.”

ANSWER. Whether it be heathenism or not, I am certain that absolute predestination is. It is well known that the stoics were a very extensive sect among the heathens, and it is equally known that

they held an absolute fatality, that is absolute predestination. They even made Jupiter, their supreme deity, subject to fate, and even that “father of gods and men,” as they termed him, could not reverse what fate had decreed to be done. Their fates determined what kingdoms should rise and what should fall, what heroes should conquer, and what should be conquered. This doctrine runs throughout Homer's poem, called *The Iliad* so that he makes fate determine the ends of his two chief heroes, Hector and Achilles. And though the former was knocked down several times in the different engagements and dangerously wounded, as the fates had decreed that he should fall by the hand of Achilles, he is rescued from destruction by a deity because the time of his death had not yet arrived. So whether our assertion that “all may be saved, if it is not their fault” is heathenism, unconditional predestination certainly is, and if that proves the untruth of it, then are their absolute decrees untrue?

Secondly. They say that “our doctrine is Popery.”

This has as frightful an aspect as the other, and perhaps more so, as many think there is less danger of their turning Heathens than their turning Papists. But be not frightened at anything; perhaps the tables again may be turned upon the objectors. Whether Christ's tasting death for every man is Popery or not, I am sure absolute predestination is, and it argues that those who start that objection are ignorant of the tenets of the Papists. It is well known that that large fraternity among the Papists, called Dominicans, were all rigid predestinarians, as well as those called Jansenists. And I very much question if Calvin himself did not spring from the former stock and, when he came from the church of Rome, brought that branch of Popery along with him, which means the leaven spread among many of the Protestants. It would shock any mind that is not quite intoxicated with the absolute decrees to read what some writers of the classes, as mentioned earlier, have said concerning God fore-ordaining sin and misery and how much he is pleased with the same, nay, how he is glorified thereby, far more than by holiness. Hence, it is very evident that absolute predestination is downright Popery.

Again, the Mohammedans are rigid predestinarians —a doctrine which suits that cruel disposition for which they are so remarkable, the same leaven that spreads among the predestinarians among those who are called Christians. The same vindictive, sour spirit we find in Calvin; witness his conduct towards Servetus, who was by his means burned to death. The same savage turn we see in Knox. Let anyone read the proceedings of the infamous Synod of Dort. Could any Popish tribunal be more boisterous or arbitrary? How were the poor Remonstrants dragged from place to place? It seemed as if that time had come when no man should buy or sell who had not the mark of the beast of predestination either in his forehead or in his right hand; that is, either public or private. Let anyone read the book called the “*Cloud of Witnesses*.” Did they die like true martyrs, calling for mercy upon their persecutors? No, the book is full of very dreadful execrations and horrible anathemas, pronounced with their dying breath. Does the spirit of Jesus breathe out threatening and slaughter in such a manner as to bind eternal vengeance upon anyone? Let anyone consult the spirit of the Seceders and Sandemanians, and they will see the same genuine Mahometan spirit, which is as contrary to that doctrine which says, “Let all bitterness, and malice, and anger be put away from you,” as darkness is to light. Certain it is that love worketh no ill to anyone; nay, it thinketh no evil; it is the end of the commandment out of a pure heart.

Readers weigh these things attentively, consult the Scriptures, compare Scripture with Scripture, and consider the nature of that Deity whose essential character is LOVE.

James Nichols, Printer, Leeds.

Footnotes

¹ “I presume nothing is intended here against any humble, pious, good man.” ED.

² It is easy to observe that the above entirely refers to the predestinarians of the Dissenting party; whatever may be said of them, it must be acknowledged that they act a far more honest and genuine part than the predestinarians who are Ministers of the established Church. As the voluntary contributions of their hearers maintain Dissenting Ministers, their hearers are at liberty to withdraw their assistance. Still, then Ministers, who obtain parishes and lectureships, &c., yet being predestinarians, are preying upon the payments of the Church and are real Dissenters within their walls. But perhaps a half sheet may take a little further notice of them shortly.

³ It is not the design of this small dissertation to prove what is asserted at large or answer the objections that have been made against God’s being loving to every man or to explain the Scriptures which Calvinists bring in to defend their tenets. No, my design is only to present the reader, who has no better way of knowing, with a few of the principal features of Calvinism. But I wish to recommend “John Goodwin’s Redemption Redeemed,” “Mr. Sellon’s Answer to Cole,” or his “Arguments against General Redemption Considered.” Who or what this Sellon is, I know not, except his writings, having never to my knowledge seen the gentleman in my life, but by his writings, I find that he is an honest, consistent Minister of the establishment and that he is a sensible man, and a scholar, one who has well studied the original Scriptures, and the nature of the controversy. Likewise, I beg leave to recommend what entirely satisfied me on this head, “Mr. Wesley’s Predestination Calmly Considered.” That, and his Sermon on Free Grace, I wish every reader duly to consider.

“Mr. Sellon’s works have lately been published in 2 vols. 8vo. price 16s. by Blanshard, London.” ED.

⁴ “Of this tendency, we have but too many lamentable proofs.” ED.